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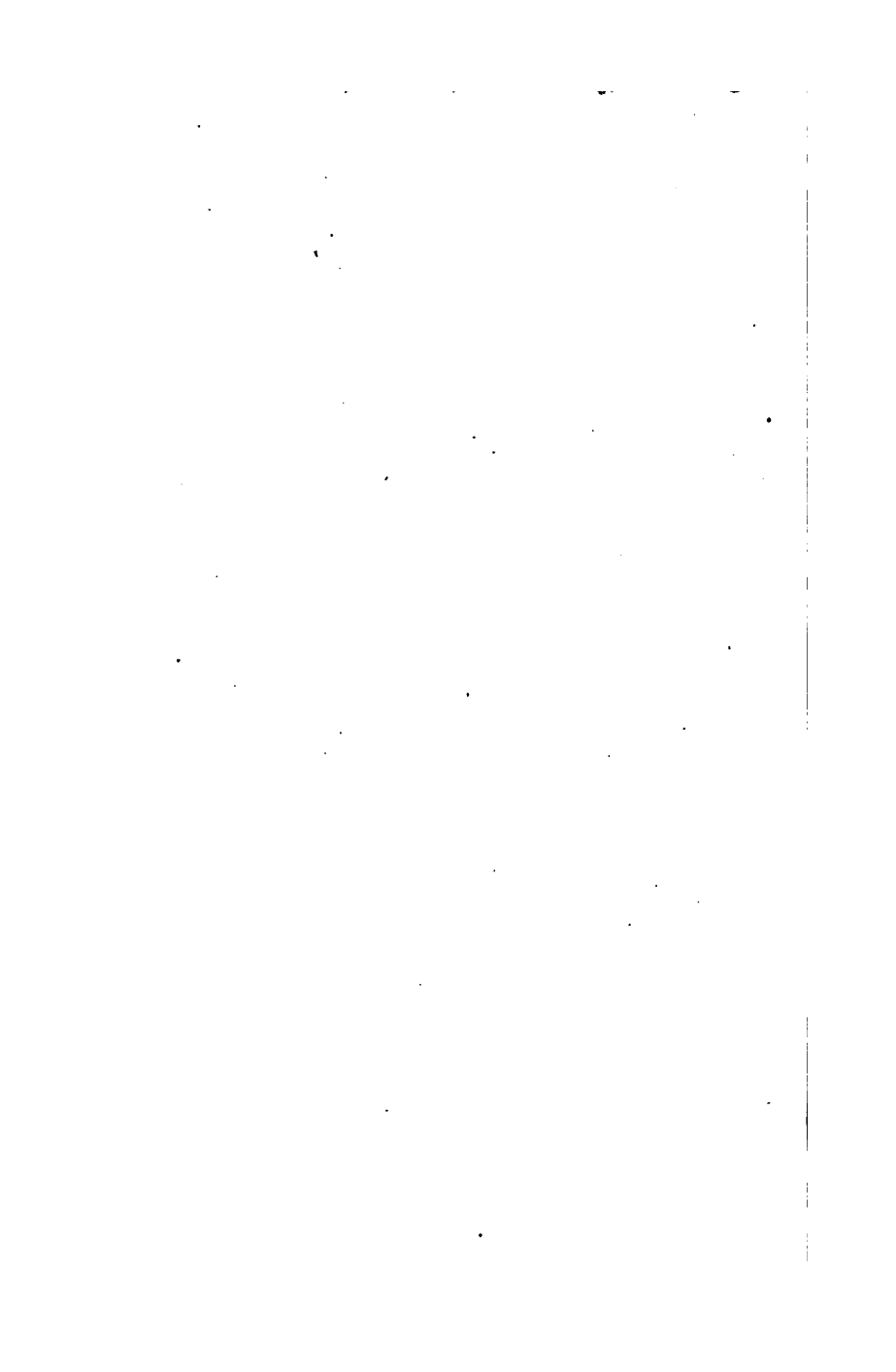




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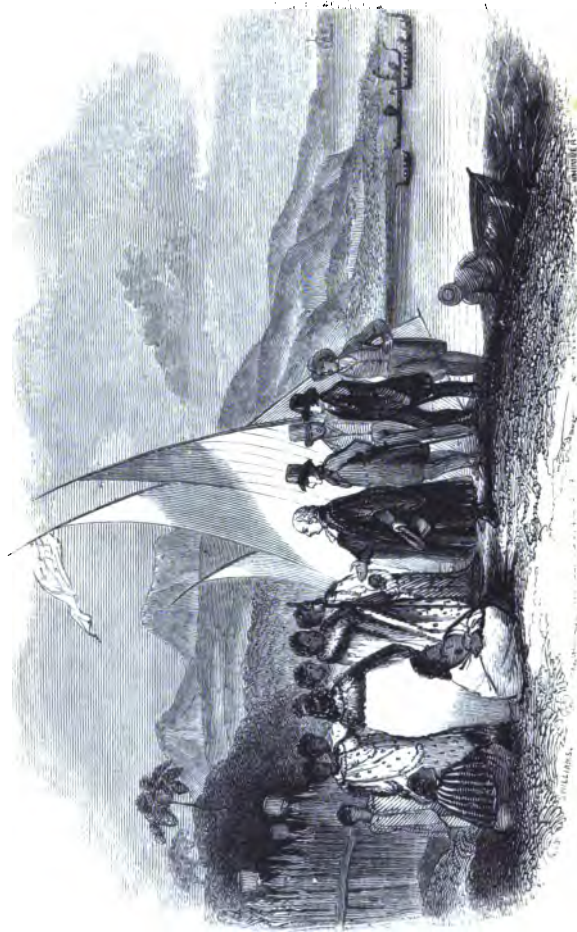


ANNALS
OF
THE COLONIAL CHURCH.

DIOCESE OF NEW ZEALAND.

LONDON
R. CLAY, PRINTER, BREAD STREET HILL.

100



LANDING OF THE REV. S. MARSDEN IN NEW ZEALAND, DEC. 19, 1814

ANNALS
OF THE
DIOCESE OF NEW ZEALAND.

PUBLISHED UNDER THE DIRECTION OF
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PREFACE.

THIS Work was undertaken at the request of the Secretary of the *Society for the Propagation of the Gospel*, and is intended to form one of the series of "Annals of the Colonial Church."

It has been the aim of the Editors to present, in a short but comprehensive form, a connected account of the progress of Christianity in New Zealand, from its first introduction in 1814 to the date of the latest intelligence from the colony. The first part of the Work is principally compiled from the letters of the Missionaries, which have been published at different times since the establishment of the Mission.

The letters of the Bishop of New Zealand to the Society, and to his family in England, which have already been published, and constitute Numbers 4, 7, 8, and 12 of "Church in the Colonies," have been abridged, and form a considerable portion of the present Work.

PREFACE.

The general details respecting the colony are principally derived from the despatches printed by order of the House of Commons.

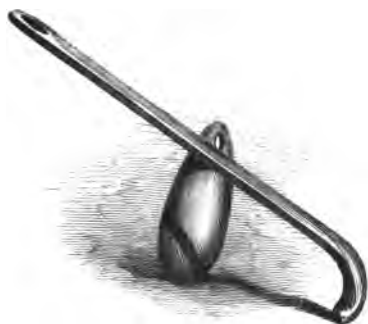
For the particulars relating to the Plants and Trees of New Zealand, the Editors are indebted to the kindness of Sir W. Hooker, who placed at their disposal a valuable MS. drawn up by Mr. Cunningham, and who has also revised that portion of the Work.

The Illustrations are principally copied (on a reduced scale) from the magnificent work of Mr. G. F. Angas, "New Zealand Illustrated;"¹ Mr. M'Lean, the publisher of that work, having kindly permitted the Editors to make this use of it.

C. J. S. & L. F. S.

RICHMOND, SURREY,
July, 1847.

(1) Published by M'Lean, Haymarket: London, fol. 12 Parts.



EARRINGS.

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TAIL FEATHER, WORN BY CHIEFS.



INTRODUCTION.

THE three islands which are called New Zealand,¹ are situated between the latitude of $34^{\circ} 22'$ and $47^{\circ} 25'$ south, and between the longitude of 166° and 180° east.

They were first visited, in 1642, by Abel Jansen Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. Arriving on the eastern side, on the 24th of November, he explored the north-eastern coast, and entered a strait or passage of about five leagues broad,

¹ These Islands are generally called the Northern, the Middle Island, and Stewart's Island.

(since called Cook's Straits) separating the two northern islands (to which he gave the name of New Zealand) from each other.

Being attacked by the natives almost immediately after he had anchored, and having three of his men killed, and a fourth mortally wounded, he did not attempt to land, but sailed away, after giving the designation of "Murderers' Bay" to the inhospitable harbour.

The islands were next visited by Captain Cook, in 1769 and 1770, who by sailing round the islands, ascertained their extent, and disproved the idea formerly entertained of the southern island forming part of a great continent. Captain Cook, in the *Resolution*, and Captain Furneaux, in the *Adventure*, again visited New Zealand in 1773, when they put on shore several animals likely to be useful to the inhabitants. The sheep and goats which were left, perished, but the pigs which were landed at different places on the coast rapidly increased. The present race of wild pigs, which furnish the natives with their principal subsistence, owes its origin to the benevolent navigators,¹ who

¹ "When Cook, lamented, and with tears as just
As ever mingled with heroic dust,
Steer'd Britain's oak into a world unknown,
And in his country's glory sought his own,
He sooth'd with gifts, and greeted with a smile,
The simple native of the new-found isle."—*Cowper*.

also planted various useful vegetables, very few of which, owing to the ignorance of the natives, were preserved after their departure. The potatoe however escaped the general fate, and the natives have ever since cultivated it with great care, so that it forms a considerable article both of food and traffic between them and the vessels which frequent the coasts.

The following is Captain Cook's description of the climate and productions of New Zealand:—

“ The temperature is very agreeable ; for, (in February 1777, when he writes,) at this time, though answering to our month of August, the weather was never disagreeably warm, nor did it raise the thermometer higher than 66°. The winter, also, seems equally mild with respect to cold ; for in June 1773, (which corresponds to our December,) the mercury never fell lower than 48°, and the trees at that time retained their verdure as if in the summer season : so that I believe their foliage is never shed till pushed off by the succeeding leaves in spring.

“ The weather in general is good, but sometimes windy, with heavy rain ; which however never lasts above a day, nor does it appear that it is ever excessive, for there are no marks of torrents rushing down the hills, and the brooks,

if we may judge from their channels, seem never to be greatly increased. The winds from the south-eastward are commonly moderate, but attended with cloudy weather or rain. The south-west winds blow very strong, and are also attended with rain, but they seldom last long. The north-west winds are the most prevailing, and though often pretty strong, are almost constantly connected with fine weather. The land bordering on the sea-coast and all the islands are thickly clothed with wood, almost down to the water's edge. The trees are of various kinds, and are fit for the shipwright, house-carpenter, cabinet-maker, and many other uses. The most considerable for size, is the spruce tree, as we called it from the similarity of its foliage to the American spruce, though the wood is more ponderous, and bears a greater resemblance to the pitch pine. Many of these trees are from 6 to 8 and 10 feet in girth, and from 60 to 80 or 100 feet in height, large enough to make a mainmast for a fifty-gun ship."

This tree, called the Cowrie Pine, (*Dammara Australis*), is now used for spars in the English navy, one or two cargoes being annually brought from New Zealand to Her Majesty's dock-yards. Round the base of the tree, there accumulate large masses of the gum resin, which it exudes;

this is a very clear and transparent substance, which burns freely with a black smoke, and tastes very resinous. It has been employed as a varnish, and many tons have been carried to America and sold for large prices, being used, it is said, as a substitute for gum copal.

Captain Cook describes the coasts as abounding in fish, "of which article," he says, "the variety is almost equal to the plenty." He found five different kinds of ducks, some of which are as large as a Muscovy duck, with a very beautiful variegated plumage; and of land birds, he found many species, and was no less delighted with the beauty of their plumage, than with the sweetness of their notes. His ship lying at the distance of somewhat less than a quarter of a mile from the shore, he was (on the morning after their arrival on the coast) awakened by the singing of the birds, whose wild melody was infinitely superior to any thing he had ever heard, and seemed to be like small bells, most exquisitely tuned. Upon inquiry, he found that the birds always began to sing about two hours after midnight, and continuing their music till sunrise, they were silent the rest of the day.

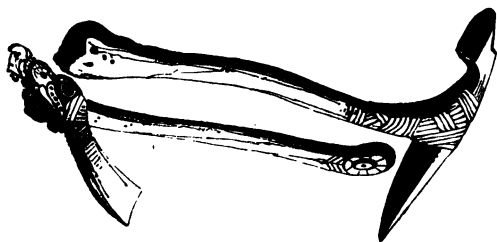
The country, at the time of Captain Cook's voyage, was covered with various species of ferns, entirely peculiar to the place. From

the roots of one of these ferns, the natives obtain food, by preparing it in the following manner.

They dress the root and part of the stalk in a great hole, dug for that purpose, which serves as an oven ; after which, they split it, and find within a fine gelatinous substance like boiled sago powder, but firmer. They also use another smaller fern root, which they dry and carry about with them in great quantities, with dried fish, when they go far from home. They beat it with a stick till it becomes pretty soft, when they chew it sufficiently, and spit out the hard fibrous part, the other having a sweetish mealy taste not at all disagreeable.

The plant which is of the greatest value to the New Zealanders, is the flax, (*Phormium tenax*,) of which they make their garments. It grows every where near the sea, and in some places a considerable way up the hills, in bunches or tufts, with sedgelike leaves, bearing, on a long stalk, yellowish flowers, which are succeeded by a long roundish pod, filled with very thin, shining, black seeds. Its fibre has been found to sustain a greater weight than is sustained by an equal bulk of Russian hemp, and a preference is given to it by nautical men, over any other material used in the manufacture of whale lines or running rigging.

Before the arrival of Captain Cook, who supplied them with a few iron tools and nails, the only material used by the natives in carving or in forming weapons of defence or attack, was the green jasper, or serpent stone, a species of *Jade*, which is susceptible of a very high polish, and of which they make axes and pointed spears, which are very formidable.



ADZES.

This stone is esteemed very precious, and is now becoming very scarce.¹

It may be interesting to state here a few of the tenets which the natives held, previous to the introduction of Christianity, as affording an additional proof of the wide extension of the great truths of religion, though corrupted by

¹ The Middle Island is called by the natives Tavai-poenam-moo—or the Lake of the Green Talc—on account of the abundant supply which they formerly obtained of this stone from thence.

and mingled with superstition and idolatry. They believed the first man to have been created by *three gods*, and they also believed that the first woman was made of one of the man's ribs, and to add still more to this strange coincidence, their general term for bone is *Hevee*, which may be a corruption of the name of our first parent. Again, they made it an invariable practice on the birth of a child, to take it to the Tohunga, or priest, who sprinkled it on the face with water, and they believed not only that this ceremony was beneficial to the infant, but that the neglect of it would be attended with the most baneful consequences.

On many occasions, the native mode of expression is emphatically significant. One of the chiefs who visited Port Jackson, and was eventually the means of introducing the first missionaries into New Zealand, speaking of a thief, said, that it was impossible for him to escape punishment there, for if not detected by man, the all-seeing vigilance of the Deity was sure to discover him; adding, "The Etua (God) rises upon him like a full moon, rushes upon him with the velocity of a falling star, and passes by him like a shot from a cannon's mouth."

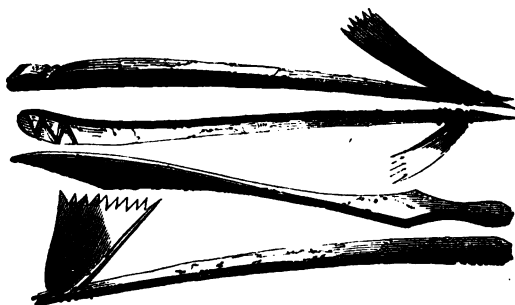
The language of the New Zealanders is one of the different dialects spoken by the natives of the Pacific Ocean, which all belong to the

same source. It is soft and harmonious to the ear, from the alternation which it employs of the vowels and consonants, and there are rarely perceptible in it any harsh or discordant sounds.

The natives of New Zealand are superior to most savage tribes in some of the qualities they possess; such as their personal courage, their high degree of intelligence, and their sense of justice. Yet these qualities were clouded and debased by many gross superstitions, and by many of those revolting practices which have rendered them abhorrent to civilized nations. Divided as a nation by the form of their government, they were split into rival associations, who were taught from their infancy to cherish a spirit of ferocious hostility against each other; and implacable vengeance became a necessary duty, to which they were reconciled by habit, while they indulged it without remorse. In his peaceful pursuits, however, the New Zealander, even before the introduction of Christianity, appeared social, cheerful, friendly, and hospitable, disposed to kind offices and faithful to his engagements; but war effected a total transformation in the man, and he then became a cruel, furious, and untameable savage.

The ferocious appearance of the natives was formerly much increased by the practice of

tattooing, which painful operation they performed with small pieces of bone worked down to an extremely acute point, and fastened at right angles to short pieces of wood. The instrument being struck with a piece of wood, small punctures were made in the skin; but the pain being very great, they could only bear to have a small part done at a time, which generally took up two months to heal, when the process was resumed and continued at stated intervals till the whole was finished. They had also a custom of smearing their bodies with red and yellow ochre, but both these practices are gradually falling into disuse under the influence of civilization.



TATTOOING INSTRUMENTS.

CHAPTER I.

FROM THE FIRST PLANTING OF CHRISTIANITY IN NEW ZEALAND,
BY THE REV. S. MARSDEN, IN 1814, TO THE CLOSE OF THE
YEAR 1830.

EVER since the time of Captain Cook, the islands of New Zealand had been neglected, or visited only at distant intervals, by the crews of whaling and other vessels, who were little disposed to conciliate the friendship of the inhabitants; and, moreover, the odium thrown on the natives, who were viewed as ferocious cannibals, served, as it were, to interdict any cordial communication with them. Tasman, the first navigator who had visited the coasts, having, as before stated, had a boat's crew cut off; and the Commodore of two French sloops, Dufresne Marion, who, in the year 1772, entered the Bay of Islands, having also lost twenty-eight men, who were surprised and murdered; the loss of ten men belonging to Captain Furneaux's expedition, in 1773, who were actually devoured by the barbarians who captured them; the total destruction of the

ship *Boyd*, in 1809; all afforded appalling proofs of the fierce character of the natives, and were sufficient to check any attempts at colonization or civilization. But there was one individual, who was not deterred by any of these tales of horror from attempting the rescue of the New Zealanders from their state of ignorance and barbarism. This was the Rev. S. Marsden, his Majesty's principal chaplain in the territory of New South Wales. This excellent man, having had frequent opportunities of observing the character of the New Zealanders, who occasionally frequented Port Jackson in the different whalers trading between the islands and that harbour; and encouraged by the success which had attended the endeavours of the English missionaries to civilize the inhabitants of Otaheite, had contemplated a similar establishment in New Zealand.

But in his benevolent plans he stood nearly alone, and his attempt was judged not only hopeless and impracticable, but rash, absurd, and extravagant. The Governor of Port Jackson, who long withheld his permission to Mr. Marsden to embark in the expedition he had fitted out for the purpose of forming a missionary establishment in New Zealand, yielded at length to his earnest importunity, and granted him

leave of absence for four months; telling him plainly, that he did not think himself justified in granting him the permission, though, with extreme reluctance, he had acceded to his request. In the year 1809, a chief, named Tippahee, visited Port Jackson from the Bay of Islands; and having been received by Mr. Marsden, and hospitably entertained by several families in Sydney, he astonished every one by the shrewdness of his remarks, and the justness of his conceptions. He became, during his residence among the English, so convinced of the superiority of their manners and customs, and so affected by the contrast of an enlightened knowledge with the barbarous ignorance of his countrymen, that he exclaimed in the bitterness of his regret, "New Zealand no good." On his return to his native country, he evinced his gratitude for the kindness shown him, by rendering essential services to the different ships that afterwards touched at the Bay of Islands. Tippahee, on his decease, was succeeded in his authority by a relative named Duaterra, who formed the resolution of leaving his country for the sole purpose of seeing King George, and entered as a sailor on board one of our ships. After suffering numberless hardships, he was found by Mr. Marsden, when he was last in England, on board a vessel at

Spithead, from whence he conveyed him back to the South Sea Islands, as a person who might be very useful to him in forwarding his benevolent purposes. Duaterra promised to exert all his influence to improve the condition of his countrymen ; he readily acquiesced in the proposal of Mr. Marsden to form a missionary establishment among them, and guaranteed to all persons engaged in it, hospitality and kindness from his own tribe, and safe protection from the attacks of any other.

Availing himself of this favourable circumstance, Mr. Marsden, in the year 1810, proposed to the Church Missionary Society, that they should send out to New Zealand proper persons to form a mission. To this the Society readily assented, and engaged Mr. Hall and Mr. King, who embarked with all possible expedition, accompanied by Mr. Kendall, another missionary, who was engaged to act as school-master.

Mr. Marsden purchased a vessel for the service and convenience of the mission, as likewise to keep up a regular intercourse between the island and Port Jackson ; but being solicitous for the safety of the mission, he was anxious, first, to make a trial of the dispositions of the natives, by sending the vessel well armed to the territories of Duaterra, where,

in the event of their being well received, he intended to establish the settlement. To accomplish this object, he appointed Mr. Kendall and Mr. Hall to go previously to the island, to make themselves acquainted with Duaterra, and to commence a species of trade with the inhabitants; for which purpose he supplied them with whatever articles he thought most proper to be exchanged. On the return of the vessel, the report they made of their reception was so encouraging, that Mr. Marsden was emboldened to complete his preparations for establishing the settlement; and to contribute still more to its success, he came to the resolution of accompanying the members of it himself, in order to superintend their labours. Duaterra had returned from the Bay of Islands with the missionaries, accompanied by Shonghi, a chief of superior rank, and Korrakorra, another chief, who was induced by his representations to accompany him to Port Jackson; and these chiefs now prepared to return in the vessel which was to convey Mr. Marsden and his fellow-labourers to their native country. The vessel, named the *Active*, of 110 tons burden, set sail from Port Jackson, November 19, 1814, having on board the following persons:— Mr. and Mrs. W. Hall, accompanied by their infant son; Mr. and Mrs. Kendall, with their

two children; Mr. and Mrs. King, with their infant son.

The persons selected by the Society for this work, were men, not only of scriptural attainments, but experienced and useful mechanics, who could instruct the natives in cultivating their ground, building their houses, and regulating the whole system of their external and internal economy. They were men of regular and religious habits, and indefatigable industry; the one an excellent carpenter, and the other a shoemaker, who had been previously instructed, at the expense of the Society, in the mode of dressing flax.

On Monday, December 19, 1814, Mr. Marsden and his party landed on one of the small islands near Wangaroa, and had interviews of a very friendly description with several natives. On the 20th, they again landed at Wangaroa, to visit the scene of the catastrophe of the *Boyd*, and learn, if possible, some details respecting it. They were received by a large assemblage of warriors, and heard from the very chief who had taken the lead in the work of destruction, that his motive was, revenge for the cruel insults to which he had been subjected by Captain Thompson, Commander of the *Boyd*, with whom he had agreed to work his passage from Port Jackson to his own country. The captain,

though the New Zealander was suffering from severe illness, had insisted on his working the ship, and on his refusal, had cruelly beaten and ill-used him, and, finally, landed him on the coast of New Zealand, after robbing him of every thing he possessed. In consequence of this provocation, the native chief planned the murder of Captain Thompson ; whom he persuaded to land, on pretence of showing him where to fell timber for his cargo, and, immediately on his touching the shore, the captain was knocked down and killed by a party of natives posted in ambush. They soon seized the vessel, and destroyed the crew and passengers, with the exception of four persons,—a woman, two children, and a cabin-boy. The vessel itself was blown up by the accidental explosion of the powder magazine ; but the chief who had been the perpetrator of the outrage told Mr. Marsden and his companions, that they might take any part of the wreck they thought proper, and that at low water, the guns might be got out, as also some cedar, which still remained in the hold.

After this chief (who was named George) had communicated to Mr. Marsden all these particulars, night drew on, and the warriors prepared for their rest, stretching themselves on the ground, and wrapping their garments closely about them. Mr. Marsden was, at this time,

attended by only one of his companions, the others having returned on board the vessel: he remained, therefore, perfectly defenceless in the midst of the murderers of his countrymen; yet, reflecting on the disposition of the natives, which is never vengeful without sufficient cause, he felt no alarm for his safety, and, at the request of George, laid himself down to sleep beside George and his wife. The scene which presented itself at the dawn of the next day is thus described by Mr. Nicholas, the companion of Mr. Marsden.¹

“An immense number of human beings, men, women, and children, some half naked, and others loaded with fantastic finery, were stretched about us in every direction; while the warriors, with their spears stuck in the ground, and their other weapons lying beside them, were either peeping out from under their mats, or shaking from off their dripping heads the heavy dew that had fallen in the night.

“The morning of the 21st December found us in perfect safety, after having passed the night without the least molestation.”

On the 22d, the vessel, in which Mr. Marsden

¹ This part of the work is largely indebted to the interesting “Narrative of a Voyage to New Zealand, performed in 1814 and 1815, in company with the Rev. S. Marsden, by J. L. Nicholas, Esq.”

had re-embarked, entered the Bay of Islands. The party landed at the town of Rangihoua, the residence of Duaterra.

On the 24th, Duaterra contrived to fit up a place where divine service might be performed, and by the help of some planks, and an old canoe, erected an excellent substitute for a pulpit and reading desk. The whole population of Rangihoua assembled within an enclosure formed to protect the chief's residence—and behaved with much regularity during the service, which was performed by Mr. Marsden, in a solemn and impressive manner. When it was concluded, Mr. Marsden addressed himself to his rude congregation through the medium of Duaterra, (who acted as interpreter,) taking for his text, St. Luke ii. 10. "Behold, I bring you good tidings of great joy," telling them that what they had heard was the doctrine of the only true God, whom they should all be anxious to know and worship; and should therefore take all the pains in their power to understand the religion that was to be introduced among them.

On the following day, the missionaries commenced building their houses, assisted by the natives. Rangihoua, the village belonging to Duaterra, on the north-west side of the Bay of Islands, was the place first occupied; and here

Mr. King was placed. The station was afterwards deserted, the houses having become dilapidated, and the missionaries removed to Tepuna.

Mr. Marsden returned to Sydney at the end of March, 1815. In 1819, Mr. Butler and Mr. Kemp were established at the Kerikeri: a beautiful spot, situated at the confluence of the tide and of the fresh water stream, from which it takes its name. The river is navigable to within four miles of the settlement, for vessels of 150 tons; and for small craft up to the wharf which was formed by the missionaries, who also erected here a capacious public store, built of whinstone, close to the banks of the river.

The serenity and peace enjoyed by the missionaries at this station, was owing to the protection of Hongi, the chief of the tribes resident there. This chief having visited England, and having been hospitably received by the Prince Regent, who made him many valuable presents, became the firm friend of the English, and uniformly defended them against such of his countrymen as were opposed to their residence in the island. On rumours of invasion from other tribes, Hongi watched by day and night to prevent insult being offered to the missionaries or their property. Nearly his last words, in the presence of all his friends, were,

“Let the missionaries sit in peace ; they have done good : but they have done no harm.”

In the summer of 1820, Mr. Kendall having visited England with two native chiefs, it was resolved by the committee of the Church Missionary Society to take advantage of the opportunity, for the purpose of reducing the language of New Zealand to the rules of grammar ; and of settling the orthography. For this end, Mr. Kendall and the chiefs were sent to Cambridge, and a grammar was prepared and published in 1820, under the kind and able direction of Professor Lee, Regius Professor of Hebrew, who had for many years acted as the Oriental tutor of the Society's students.

It was not till the year 1822, that any Clergyman had been appointed to the mission in New Zealand. The first who arrived from England to enter on this important work, was the Rev. Henry Williams, who, in August, 1822, received instructions from the Society to proceed to New Zealand. This devoted missionary (to use the language of those instructions) had already evinced his qualifications for the work, and had gained experience in it, by having spent the active years of youth in various quarters of the world ; and his mind had long been steadily determined to the object before him.

In August, 1823, the settlement of Paihia,

on the south side of the Bay of Islands, sixteen miles south-east from Kerikeri, was formed. Here Mr. Williams was stationed; and assisted by Mr. Fairburn, a carpenter, who acted as a catechist. For the first year, both they and their families lived in a house, made of *raupo*, a large kind of rush, growing plentifully on the sea-coast.

In the year 1824, they were joined by Mr. and Mrs. Clarke, and Mr. and Mrs. Davis.

In 1825, the Rev. W. Williams and his wife joined their brother at Paihia, and resided with him till 1837, when they removed to the East Cape.

Mr. and Mrs. Brown arrived in November, 1829, to undertake the charge of the education of the missionaries' children.

In 1830, the station of the Waimate was formed, with a view to render the mission independent of New South Wales for its supply of provisions. It is situated seven miles inland from the Kerikeri, from which place a road was formed with much difficulty. The whole work of this settlement was done by natives, under the superintendence of Messrs. Clarke, Davis, and Hamlin. Upwards of 50,000 bricks were made and burnt, for building chimnies; 700,000 feet of timber were felled: three weather-board houses were erected, with stalling for 12 or 14 horses: stores, carpenters' and blacksmiths'

shops, out-houses, 8 or 10 cottages, and ultimately a spacious chapel, capable of holding from 300 to 400 persons.

The introduction of ploughs and harrows, all made at the Waimate, constituted an era in the history of the country. Till these implements were introduced, the people little knew what their land was capable of producing; as but very small portions were brought under cultivation, owing to the great difficulty of breaking it up with the hoe or the spade.

Four schools were afterwards established at the Waimate; an infant school, a school for youths and adults, a school for women and girls, and a school for the infant children of the missionaries.

The year 1830 was further distinguished by the commencement of the translation of the Holy Scriptures, and of the Liturgy of the Church of England, into the New Zealand language. This was conducted principally by the Rev. W. Williams, assisted by Mr. Shepherd, Mr. Puckey, and Mr. Brown.

The progress of Christianity among the natives was such, as to encourage the missionaries in their labours.

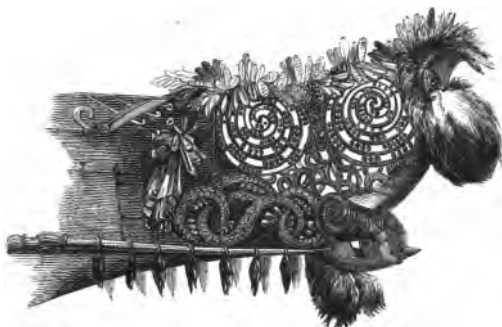
The natives, in connexion with missionary influence and instruction, had almost lost their ferocious appearance; the attendance on

public worship, and in the schools, continued steadily to increase. Mr. Marsden visited the mission during the year 1830, and assisted its members by his advice and direction. ¹

(1) The reader is referred to the Missionary Registers, of the years 1814 to 1830 inclusive, for a more minute account of the New Zealand mission.



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CARVED CANOE HEAD.

CHAPTER II.

FROM THE YEAR 1831, TO MAY 1842, WHEN THE FIRST BISHOP
OF NEW ZEALAND ARRIVED IN HIS DIOCESE.

It would far exceed the limits of this little work, to detail minutely the operations of the missionaries, who successively arrived as fellow labourers with those already mentioned; and for many most interesting particulars, reference must be made to the periodical reports of the society, by whose funds they were maintained, and under whose directions they carried on their work.

We shall, therefore, only briefly narrate the events which preceded the colonization of the islands, and subsequent establishment of the diocese of New Zealand; premising that it was owing, under the Divine blessing, to the successful labours of the missionaries, that so great a

change was wrought in the habits of the natives, as to render them no longer an object of terror to Europeans. Captain Jacob, writing in 1833, thus describes what he witnessed in the districts he visited :—

“The schools at Waimate and Paihia exhibit abundant proof of the zealous attention of the persons composing this mission. I observed all ranks and ages, chiefs and subjects, old and young, bond and free, receiving and communicating instruction, with a degree of decorum and regularity that would have reflected credit on a school of the same kind even in England. . . In another direction, I fell in with the chief Ripi, a convert, who, with his people, we found engaged in cutting a road through a dense forest, to enable the missionaries to get at a village beyond it, for the purpose of extending to them the same blessings which he and his people have now learned to enjoy. I was struck with the dignified appearance of this man; and when contrasting his present employment with that in which he was a few years since constantly engaged with hostile tribes, I felt the power and the beauty of the simile he himself used, when, reasoning with another chief on the evil of his former courses, he said: ‘The name and reputation which a native acquires by war and bloodshed is like the hoarfrost, which

disappears as soon as the sun shines upon it; but when a man is brave in seeking the things of Jesus Christ, his name lives for ever.' In his village, Ripi has regular daily prayers, and his example is calculated to do much good in the country." Mr. Clarke, in a letter written in 1832, says, "The villages which we visit on the Sunday, present a scene truly grateful. The Sunday is indeed a day of rest. The fire-wood necessary for cooking is regularly prepared on the Saturday. Whether visited or not, the natives commence the day by reading and prayer, and we always find some of them watching for our appearance. As soon as the chapel is opened, an effort is made to get a place; and for want of room, many are obliged to remain outside. The after part of the day is spent much as the former; all is silence and order, except hearing from the little cottages the voice of praise, by two or three families met together for that purpose."

In consequence of the earnest solicitations of the chiefs and people of the tribes who resided in the vicinity of the North Cape, a fifth station was formed in 1833, at Kaitaia, to the northward of the Bay of Islands; and Mr. Matthews and Mr. Puckey were established there, early in 1834. The site of this station is about half way between the two coasts, having the western

coast to the north-west, and the eastern to the south-east; and here the island is so narrow, that you can distinctly hear the roaring of the surf on both beaches. About the same time, a sixth station was formed to the southward of the Bay of Islands, at Puriri, on the banks of the river Waikato; but proving unhealthy, it was abandoned in 1838, and Mr. Preece and Mr. Fairburn, who had been in charge of it, removed, respectively, to Kaweranga, 11 miles distant, and Marietai, about 60 miles from Puriri.

January 3d, 1835, was made memorable by the landing of a printing press, in the charge of Mr. Colenso and Mr. Wade. Mr. Colenso had a native assistant, by whose help 2000 copies of the Epistles to the Ephesians, and Philippians, were struck off in the form of tracts.

In 1838, the whole of the New Testament, in the New Zealand language, was printed under the superintendence of Mr. W. Williams, assisted by other members of the mission; the Prayer-book was also completed, and both printed by Mr. Colenso.

In the course of the years 1834 and 1835, several additional stations were formed: at Maungapouri, near the Waipa River; at Matamata, on the Waikato; at Tauranga, and Rotorua; and in 1836, on Manukau harbour,

near the present town of Auckland. Here the Rev. R. Maunsell was placed.

The desolating wars which unhappily prevailed between the still unconverted natives, who pilaged the property of the missionaries at Rotorua, and other adjoining stations, and which extended even to the northern settlements, caused a temporary suspension of the labours of the missionaries; but at the close of the year 1837, peace was entirely restored. Mr. Brown was enabled to return to Matamata; Mr. Stock was established at Tauranga; and Mr. Chapman and Mr. Knight re-occupied Rotorua, situated near the lake of that name.

In the spring of the year 1837, the venerable founder of the mission, Mr. Marsden, paid his seventh and last visit to New Zealand; and, with the solemnity of one who felt himself standing on the verge of eternity, gave his parting benediction to the missionaries and their native converts. In his letter to the Church Missionary Society, dated May 6, 1837, he thus speaks of them:—

“ I have visited many of the stations within the compass of one hundred miles, and have observed that a wonderful change has taken place. I am at present at Waimate, which was formerly one of the most warlike districts in the island, but it is now the most moral and orderly

place I ever was in. A great number of the inhabitants, for some miles, have been baptized and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels, but all is order and peace. The same effects I have observed to be produced by the Scriptures and labours of the missionaries in other districts. I have no doubt that New Zealand will become a civilized nation. I consider the missionaries, as a body, very pious, prudent, and laborious men ; and that they and their children are walking in the admonition of the Lord, so as to make them a national blessing when they have finished their labours."

Mr. Marsden was enabled to visit the stations to the southward, and also to perform a cruise to Cook's Straits, in H. M. S. *Rattlesnake*, Captain Hobson, afterwards Governor of New Zealand. Mr. Brown, who accompanied him, thus alludes to his reception by the natives :—
"During the evening a few chiefs called to converse with Mr. Marsden. At length we had to request them to leave, when one of them said, 'We wish to have a very long stedfast look at the old man, because he cannot live long enough to visit us again.'¹ In the evening of

¹ During the plunder of the mission property at Matamata, a native girl was found weeping over a framed likeness of Mr. Marsden, which she had rescued from the spoilers.

the 8th June, the vessel sailed with our valued and venerable father. His heart has now been cheered in witnessing the wonderful change which has taken place in this part of the island, since he first landed on it, as the herald of mercy to its savage inhabitants; the conduct, with but few exceptions, of the baptized natives, the knowledge imparted in the schools, the steady progress of the translation of the Scriptures, and the extensive preaching of the gospel throughout the northern district, have shown him that the great and good work which he was the honoured instrument of commencing in this land, has been accompanied by the manifest blessing of Him in whose favour is life; and he has left us with the language of Simeon in his heart, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

On the 12th March, 1838, this venerable servant of God was called to his eternal rest, having nearly reached the age of seventy-three, and having performed the duties of chaplain at Port Jackson for upwards of forty-five years.

In December, 1837, Dr. Pompallier, a Roman Catholic bishop, and two priests, landed in New Zealand. They settled themselves on the Hokianga river, on the coast opposite to the

Bay of Islands, in the neighbourhood of the Wesleyan missionaries. A chapel has since been built, and the number of the priests has been greatly increased; and in March, 1840, four priests and eight catechists arrived at one time. The Romish mission appears to have large funds at command. They have since visited most of the stations occupied by the Church Missionary Society, and have been zealous in their endeavours to proselytize the natives by means of valuable gifts. It is, however, very encouraging to know, that the natives now possess in their own tongue a large portion of the word of God, the only weapon by which Popery can be successfully opposed. The letters of the missionaries contain some interesting accounts of the manner in which their knowledge of the Scriptures has enabled the native converts to refute the errors of Popery. Thus, a baptized native at Tauranga met in the Pa there, the Roman Catholic bishop and a priest who was with him. Opening his catechism, he called the attention of the bishop and priest to the second commandment, and told them, "Our teachers tell us that these are the commandments of God, taken from the Bible. Now this tells me, that I must not bow down to idols, which you do; and I find, moreover, that you have not the second commandment among the

others, but that it is altogether omitted. I, therefore, do not believe that your religion is true."

On another occasion, the Romish bishop met one of the converted natives, and speaking of the missionaries, he said, "They have houses, and wives, and children—all their love is for them—but we have none, therefore all our love is for you." The native replied, "Is it then wicked for a missionary to have a wife and children?" The bishop answered, "I am an apostle and bishop of Christ, and I tell you it is." The native replied, "St. Paul was also an apostle, and he said, 'A bishop ought to be the husband of one wife.'"

The exertions of the Romish bishop and his clergy have consequently been attended with little success, their baptisms being chiefly confined to the children of heathen natives, and there appears to be little or no foundation for their statement of many thousand natives having joined their communion.

The first Bishop of Australia, Dr. W. G. Broughton, having, at the request of the Church Missionary Society, undertaken to visit the New Zealand mission, fulfilled his engagement in December, 1838. During his short stay, he consecrated the burial grounds at Paihia and Kororareka, and confirmed several

Europeans and natives. The Bishop was accompanied by the Rev. O. Hadfield, who had been recently admitted by him to deacon's orders, and who subsequently devoted himself most successfully to the work in New Zealand. The Bishop preached at Paihia on Christmas day, 1838, which completed the twenty-fourth year of the establishment of the mission; and on January 6th, 1839, Mr. Hadfield was ordained priest, the Revs. H. and W. Williams, and Rev. R. Maunsell, assisting the Bishop in the ordination service. The whole of the report addressed by the Bishop of Australia to the Committee of the Church Missionary Society,¹ deserves, and will reward an attentive perusal; but we must limit ourselves to a few short extracts from it, comprising his testimony to the conduct of the missionaries, his account of the converts made by them, and his suggestions for the future welfare of the mission.

“With regard to the missionaries,” (the bishop writes,) “I must offer a very sincere and willing testimony to their maintaining a conversation such as becomes the Gospel of Christ. Their habits of life are devotional, they are not puffed up with self-estimation, but appeared to me willing to learn, as well as apt

¹ Published in the Church Missionary Record for December, 1839, pp. 288—295.

to teach: and among themselves, they appear to be drawn together by a spirit of harmony, which is, I hope, prompted by that spirit whose fruit is love, gentleness, and goodness. At every station which I visited the converts were so numerous as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. In most of the native villages, called *Pas*, where the missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences, which is set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The grey-haired man and the aged woman took their places, to read and undergo examination, among their descendants of the second and third generations. The chief and the slave stood side by side, with the same holy volume in their hands, and exerted their endeavours each to surpass the other, in returning proper answers to the questions put to them concerning what they had been reading.

"A very great work has been accomplished in providing them with a translation of the whole New Testament, which will ever remain a monument of laborious and well-directed piety.

"In speaking of the character of the converted natives, I express my persuasion that it has been improved by their acquaintance with the truths of the Gospel. Their haughty self-will, their rapacity and sanguinary inclination, have been softened, I may say eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the Gospel. Their chief remaining vices appear to be indolence, duplicity, and covetousness. Their habit of *doing nothing* may be overcome, if they are properly trained, by the influence of superior understandings, and encouraged by the personal example of those to whom they look almost as beings of a superior race. The great problem at present, I think, is how they may be preserved to form a Christian nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connexion with them. It presented itself to me as a most remarkable circumstance, that

wherever we went, the children were very few compared with the number of adults. The practice of infanticide, I hope and believe, does not prevail among any who are Christians by profession ; but in their native state there can be no doubt that it does prevail." The bishop attributed much of the illness and debility he observed among the natives to the want of nourishing food, and to their habits of inattention to providing for warmth and comfort during the winter season. In concluding his report, the bishop expressed his opinion, that, though actuated by a good spirit, and animated by a desire, according to their several abilities, to work the work of God, the missionary body were inadequate to the successful prosecution of their labours of love, being too few in number for the rapidly increasing wants of a widely diffused population. He adds: "Many stations are from necessity left without a resident minister, and the occasional visits which may be paid cannot be of that frequency or that duration, which are necessary to make them fully profitable. . . . The Church of England requires to be planted in the full integrity of its system ; its ordinances administered by a clergy duly ordained, and the clergy themselves subject to regular ecclesiastical authority."

After commenting upon the bishop's letter, and expressing their entire concurrence with his sentiments, the Committee of the Church Missionary Society closed their report for the year 1839 with these words:—"Should it please Divine Providence to favour their views, and to raise up an individual eminently devoted and thoroughly right-minded, to exercise his paternal authority in the midst of this infant flock, the blessings to be anticipated to New Zealand would be truly great."

In 1839, the first attempt at colonization was made in New Zealand, and a settlement formed at Wellington, near Cook's Straits. It is foreign to the objects of this work to enter into any detailed account of the proceedings of those who subsequently emigrated to the settlements of the New Zealand Company; but it may be briefly stated, that in the course of two or three years another settlement was formed on the southern island, at Nelson, and another at New Plymouth, to the northward of Wellington, near Mount Egmont, all which will be more fully described in the Journals of the Bishop of New Zealand.

In the year 1840, New Zealand was formally recognized as a dependency of the British crown; and Captain Hobson, appointed by her Majesty Lieutenant-Governor of New Zea-

land, arrived in January, 1840, in the Bay of Islands.

In April, 1841, it was resolved that New Zealand should be one of the first of the additional colonial dioceses; and on October 17, 1841, the Right Rev. G. A. Selwyn was consecrated the first Bishop of New Zealand. That such an event had long been desirable, the foregoing extracts will abundantly prove; and in a letter dated October 1, 1841, Mr. H. Williams thus writes:—"Many questions of moment frequently present themselves, on which we possess no authority to enter. We much hope that a bishop for this colony will soon make his appearance."

In April, 1842, the Bishop of New Zealand arrived at Sydney, where he was detained some weeks by an accident to the vessel in which he had intended proceeding to his diocese. He employed this interval in consultations with the Bishop of Australia, and in gaining from him information as to the state of his diocese.

During his stay, he preached in the church where Mr. Marsden formerly officiated for many years, and had the gratification of receiving from his son-in-law a copy of Hooker's Ecclesiastical Polity, which had been Mr. Marsden's own. In a speech which the bishop made on the eve of his departure, (in answer to the

address of the bishop and clergy of Australia,) alluding to this gift, he observed that "he was sure Mr. Marsden would have rejoiced to have seen that polity carried out in New Zealand, and the Church planted there in all her fulness. He could not help thinking of the state of New Zealand *now*, and comparing it with that eventful night, when, after trying for two years to get a vessel to take him there, but prevented from the savage character of the natives, Samuel Marsden at length succeeded, and landing, slept there in safety, with the spears of the savages stuck around the stone on which, like Jacob, he had laid his head for a pillow; and it was to his exertions that, under God, the difference was owing."

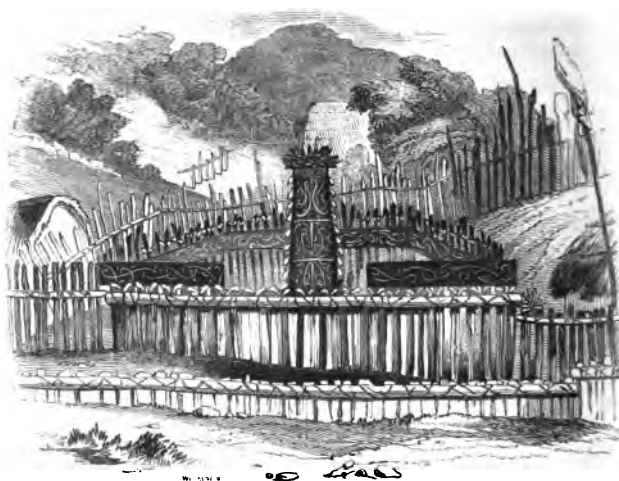
The bishop left Sydney on May 20th, accompanied by his chaplain, the Rev. W. C. Cotton, and embarked in the brig *Bristolian*; the remainder of his clergy and family waited till their own vessel could convey them to New Zealand. Before leaving England, the bishop had engaged a native New Zealand youth (who had been for two years in a school at Battersea, under the charge of Dr. Kay Shuttleworth,) as one of his domestic servants; and by his assistance, the bishop obtained sufficient knowledge of the language to be enabled to catechise fluently and intelligibly.

On Friday, May 27th, the bishop first saw the coast of New Zealand, and thus records in his Journal the feelings then experienced :—
“ I remained on deck till midnight, full of thoughts suggested by the first sight of my diocese. God grant that I may never depart from the resolution which I then formed ; but by His grace be strengthened to devote myself more and more earnestly to the work to which He has called me.”

On Sunday 29th, at midnight, the vessel cast anchor in Auckland harbour. There being then no church erected, the bishop preached on the following Sunday in the Court-house, and was assisted in the services by the Rev. J. F. Churton, who was then chaplain to the Governor, and since appointed to the charge of St. Paul's church.

On the 20th June, the bishop visited Paihia, and took up his abode at the house of the Rev. H. Williams. He preached to the natives in their own language, and also read portions of the Liturgy in the same tongue. The bishop's arrival was cordially welcomed by the missionary body, and Mr. H. Williams, the senior clergyman in New Zealand, thus expressed his satisfaction at the fulfilment of their wishes :—
“ Our most worthy bishop has now been beneath my roof ten days. We have had very

much conversation, and upon all points so far we have fully agreed. He appears not only to be the head of the Church in this country, but at the head of the mission, which is quite in accordance with our views. It will quite relieve us from a multitude of perplexities in committees, and give a tone and character to the mission it never possessed before."



TOMB OF HURIWENUA.



MOUNT REMONT.

CHAPTER III.

FROM JUNE, 1842, TO MARCH, 1843, CONTAINING AN ACCOUNT OF
THE BISHOP OF NEW ZEALAND'S VISITATION TOUR OF THE
NORTHERN ISLAND, AND OF HIS VISITS TO NELSON, WELLING-
TON, AND NEW PLYMOUTH.

THE journals of the Bishop will henceforth be the chief source of information respecting the diocese, and the account will be given nearly in his own words, an abridgment having been made of the letters already published by the Society for the Propagation of the Gospel.

It should be observed that these letters were first printed by the Society for the Propagation of

the Gospel, with the sanction of the present editors, but without the knowledge of the Bishop, who thus speaks of them :—

“The letters which have been printed as my Visitation Journal, were written simply for the amusement of my mother, without the least idea of their appearing in print. There are many things which I should have omitted and added, if I had prepared them for publication in the form in which they have appeared. The visitation which they describe was, in fact, only a hasty visit to the missionaries, during which I performed very few specifically episcopal acts ; my chief object being to obtain a general acquaintance with the members of the mission, with the language and habits of the natives, and with the nature of the country. The letters seem to be merely such as any ordinary traveller might have written. However, if, by the clemency of the public, they have been permitted to be of any service to the Society, I must rejoice in having been made the means of adding anything to the resources or influence of a body to whom I owe so much.”

On the 16th June, the Bishop left Auckland for the Bay of Islands ; and on the 25th he had the comfort of being joined by his family and the clergy who had been detained at Sydney. The Rev. T. Whytehead, however, on whose help he chiefly depended for the carrying out

many important measures, was still compelled to remain at Sydney, in consequence of severe illness, his medical advisers considering that a removal to the colder air of New Zealand in winter would be attended with fatal results.

The Bishop's companions consisted of the following clergy and students:—

REV. W. COTTON,	. . .	<i>Domestic Chaplain.</i>
REV. ROBERT COLE,	}	<i>Sent to New Zealand by the Society</i>
REV. B. L. WATSON,		
		<i>for the Propagation of the Gospel.</i>
REV. C. L. REAY,	}	<i>Sent by the Church Missionary</i>
REV. W. C. DUDLEY,		
		<i>Society.</i>
MR. BUTT,	}	<i>Students for Holy Orders.</i>
MR. EVANS,		
MR. NIHILL,		
MR. FISHER.		

After remaining a short time under the hospitable roof of Mr. H. Williams, at Paihia, the Bishop decided on establishing his family at the Waimate, at which place he left, July 5th, Mr. Cotton, Mr. and Mrs. Dudley, Mr. Butt, Mr. Fisher, and Mr. Nihill; proceeding himself, accompanied by Rev. R. Cole, Rev. C. L. Reay, and Mr. Evans, in his tour of visitation.

The Bishop first visited Auckland, where his stay was prolonged from the 7th to 28th July. At the time of his arrival, Auckland contained a population of 1,900 persons. The Rev. J. F. Churton had officiated during the last year and a half. A brick church (since dedicated to St. Paul)

was in progress of erection, well placed on a commanding eminence in the centre of the town ; and during his stay the bishop consecrated a burial-ground, a lovely spot in a deep wooded valley, about half a mile from the town.

The ceremony of consecration was performed in a large tent, the gift of W. Cotton, Esq., Governor of the Bank, which formed a most complete cathedral, having every requisite for divine service—pulpit, reading-desk, communion-table, rails, kneeling boards, &c.

Sunday, August 21st, the Bishop arrived at Nelson, which is situated at the very bottom of Blind or Tasman's Bay, in the northern shore of the middle island. He immediately went on shore, and preached at the afternoon service in the emigration barrack. On Monday the large church tent was again pitched, by the help of the natives, who cut trunks of small trees, which, being let into the ground, supported boards for seats, which were occupied by 200 persons on the following Sunday. Writing from Nelson, the Bishop adds, "A lovely site for a church and cemetery has been reserved here ; the town is extremely pretty, a small plain surrounded by lofty hills ; climate delightful, with a day's heavy rain occasionally." Mr. Reay was stationed at Nelson, and the bishop left with him the church tent and all its appurtenances. Divine service was also per-

formed at the Waimea plain, about ten miles from Nelson, a place containing a considerable agricultural population. Mr. Reay was assisted by Mr. Saxton, another clergyman who had been settled at Nelson before the Bishop's arrival.

September 10, the Bishop writes, "I arrived at Wellington. Here I found most melancholy intelligence awaiting me, with regard to my fellow-passengers who had preceded me," (Mr. Evans and Mr. Cole having sailed in another vessel direct from Auckland to Wellington.) "Mr. Cole and Mr. Evans had been attacked with typhus fever, and had been reduced almost to death. They are now slowly recovering. Mr. Evans's illness has deprived me of my travelling companion, as he will be too weak to undertake a land journey." The hopes entertained of Mr. Evans's recovery were not permitted to be realized. In a subsequent letter, the Bishop writes: "On the 3d October he expired, leaning on my arm. I had been with him three weeks, and enjoyed much comfort in the simple manner in which he expressed the sincerity of his repentance, and the grounds of his hopes for the life to come."

After the funeral, I immediately made preparation for my land journey, and left Wellington on the 10th October. My English companion was Mr. St. Hill, land agent, who engaged to travel with me as far as Taranaki.

On Tuesday, 11th, I reached Waikanai, the station of the Rev. O. Hadfield, who is a most valuable and zealous missionary. I enjoyed his society much during the time that he was able to accompany us on our way. The next day more than 500 natives from various parts assembled for service, so that the chapel and the space outside the walls were quite full. I preached to them as well as I could, and gathered from their faces that they understood what I was saying. In fact, my progress through the country involves me in almost daily preaching and teaching, so that I hope soon to be fluent if not correct. At Waikanai, I saw the preparations for a new chapel on a large scale. The ridge piece was formed out of a single tree, and is seventy-six feet in length, a present from the neighbouring settlement of Otaki, which, till Mr. Hadfield's arrival, was at war with the people of Waikanai, but has made peace, and presented them with this appropriate token of friendship. I visited Otaki, which is another of Mr. Hadfield's stations, and after leaving it, walked twenty miles to Manawatu, and thence to Wai Pateke, where we encamped on one of the sand hills, with a small stream of fresh water running into the sea. In this situation I was detained three days by an inflammation in my heel, occasioned by walking over flat sands for many miles. My

little tent was pitched in the hollow of the sand hills, and my native attendants made themselves comfortable round a large fire, under a little hut, which they soon constructed of drift wood and coarse grass. You would be surprised with the comparative comfort which I enjoy in my encampments. My tent is strown with dry fern or grass; my air-bed is laid upon it; my books, clothes, and other goods, lie beside it; and though the whole dimensions of my dwelling do not exceed eight feet by five, I have more room than I require. I spent October 17th, the anniversary of my consecration, in my tent on the sand hills, with no companions but three natives, my party having gone on to Wanganui to fetch a horse for me; and while in that situation, I was led naturally to contrast my present position with the very different scenes in England last year. I can assure you that the comparison brought with it no feelings of discontent; on the contrary, I spent the greater part of the day, after the usual services and readings with the natives, in thinking with gratitude over the many mercies and blessings which have been granted to me in the past year. My visit to the Bishop of Australia, my prosperous voyages, my favourable reception in every town in my diocese, my growing friendship with the natives,

NEW ZEALAND.

have now heard of me in every part of the country, and welcome me with their characteristic cordiality; all form an inexhaustible subject for thoughts of joy and thanksgiving.

On the 18th, the horse which had been procured for me having arrived, I rode to Wanganui, where I met Mr. Mason, whom I had before seen at Wellington, where I addressed him to priest's orders. He is an active and zealous man, and has a district extending along a great line of coast, besides many native settlements up the Wanganui river. I went to his house, and remained there to rest the following day, when we performed native services to large congregations. A deputation of the English residents in the township of Wanganui came to congratulate me.

On the 28th, we reached New Plymouth, or Pukerua, where I was received by Mr. Wickham, the Company's agent. 30th, Mount Egmont came out gloriously from his veil of clouds, and gave me a sight of his snowy summit. I was lodged in the house of Mr. Cooke, a gentleman who most kindly undertook to place his whole establishment at the disposal of the Chief Justice (who was to meet me here) myself; and on going out into his garden in the morning, the view burst upon me of the noble mountain, towering up in a white cone

above the clouds, which were still clinging to it midway. At the foot of the grounds, ran one of those beautifully clear and rapid streams which abound throughout Taranaki; and all around the fresh foliage of a New Zealand spring, tipping all the evergreens with a bright and sparkling verdure, formed a base upon which the white peak of the mountain reposed. My favourite verse came into my mind, "The lot is fallen unto me in a fair ground; yea, I have a goodly heritage." Taranaki is a lovely country, distinguished even among the many natural beauties which I have now seen. I performed the morning and afternoon services, and preached to the English in a wooden building, prepared for the purpose by Mr. Wickstead. I baptized several children, and ended with the native afternoon service. I am much gratified by the disposition of the people of this settlement, and will endeavour to meet it by zealous endeavours to promote their spiritual well-being. On the 31st, the Chief Justice having arrived, we selected sites for churches, and walked over the greater part of the town. On the 2d November, we set sail in the government brig *Victoria*, and after touching at Kapiti, landed at Waikanai, having accomplished by sea, in twenty-four hours, a distance which had occupied me a fortnight by land.

November 5th, arrived at Manawatu, and on Sunday 6th, opened the new native chapel, which is beautifully fitted up with various coloured reeds, capable of containing 400 persons. November 7th, we began the ascent of the Manawatu, with six canoes, each having eight polemen, a most easy and pleasant conveyance. Spent from 8th to 11th November in ascending the Manawatu; the lower part of its course winds between flat banks covered with wood. Higher up, the river flows down through a beautiful mountain-pass between high cliffs, clothed with wood from the summit to the water, with bold masses of rock peeping out at intervals. There are several small native settlements on the banks at which we stopped; at Kaiwītikitiki, the chief brought us out a present of twenty-five baskets of potatoes, which I acknowledged by a present of books. At all the places we found a hearty welcome, and a great eagerness for instruction. On the 11th, having reached the highest navigable point of the river, we began our land journey, and after crossing a long wood, which occupied the whole of the 12th, we encamped on a small plain, and Mr. Hadfield returned to Waikanai. Sunday 13th, I conducted native services to my party of thirty natives, and spent a most happy Sunday. Our camp was on a lovely little plain,

bounded on all sides with wood, except on one, where a view opened on a range of distant hills. Below us, in a very deep valley, flowed the Manawatu, in a very winding channel, with precipitous wooded banks feathering down to the stream. The day was the perfection of New Zealand weather, which is the perfection of all climates—hot, but rarely sultry ; bright, but not glaring, from the vivid green with which the earth is generally clothed. On the 15th we arrived at Roto Atara, a small settlement on an island in the middle of a small lake, surrounded with grassy downs ; the whole scene the picture of repose, and a welcome sight, as being the first of the villages connected with the east coast, which we reached after passing over a space of sixty miles, altogether uninhabited. The natives, on seeing us, sent canoes to bring us to the island, where we were received with all ceremony, welcomed with speeches, and presented with ducks, potatoes, and lake shell-fish. I made my return, as usual, in gospels of St. Matthew, from the stock supplied me by the Society for Promoting Christian Knowledge.

At one o'clock, we had the pleasure of seeing Archdeacon Williams and Mr. Dudley coming to meet us. Our junction was effected on the very day appointed by me in a letter from

Manawatu, written on the 13th October. On the 16th we arrived at Ahuriri. Here we found a very numerous Christian community, though they have been only once visited by a missionary. The chapel is a substantial building, capable of containing 400 persons. On the 18th, after crossing the harbour of Ahuriri, we walked along the eastern coast twelve miles to Aropanui; and on the 19th, after a toilsome walk over sandstone hills, where we had great difficulty in finding water, we were obliged, by weariness, to encamp on the side of a swamp. A further search, however, discovered the head of the spring, from which we obtained a sufficient supply. This was a rare case, for one of the charms of this country is in the continual recurrence of gushing streams of the purest water. On Sunday, November 20, we enjoyed another peaceful Sunday. The morning opened, as usual, with the morning hymn of the birds, which Captain Cook compares to a concert of silver bells, beginning an hour before the sun rises, and ceasing as soon as it appears above the horizon. When the song of the birds was ended, the sound of native voices, chanting around our tents, carried on the same tribute of praise and thanksgiving; while audible murmurs on every side brought to our ears the passages of the Bible which others were read-

ing to themselves. I never felt the full blessings of the Lord's-day, as a day of rest, more than in New Zealand, when, after encamping late on Saturday night, with a weary party, you will find them early on the Sunday morning seated quietly round their fires, with their New Testaments in their hands.

On the 21st we arrived at the Wairoa, which is a very pretty station, with a beautiful river winding through an extensive plain, and communicating with a chain of inland lakes. Here we rested one day, and conducted services with the natives. On our way to Turanga we met an Englishman, who came to tell us that the chapel at Turanga had been blown down. It was a noble building, for native work, capable of containing 1000 persons. We arrived at Turanga on the 25th, and on the 27th a noble congregation, amounting to at least 1000, assembled amidst the ruins of the chapel. They came up in the most orderly way, in parties headed by the native chiefs and teachers, and took their places on the ground with all the regularity of so many companies of soldiers. We were placed under an awning made of tents, but the congregation sat in the sun. The gathering of this body of people, their attentive manner, and the deep sonorous uniformity of their responses, was most striking. I preached

to them from Acts xv. (16, 17), on Christ repairing the breaches of David's fallen tabernacle, that the Gentiles might seek the Lord. During the service, Mr. Williams was duly installed as Archdeacon of Waiapu, or East Cape, and will have jurisdiction over all the country to the eastward of the 176th degree of east longitude. This appointment was one of my first public acts. In taking this step, I have acted upon the strongest recommendation of the Bishop of Australia, confirmed by personal intercourse with him. Archdeacon Williams is a man universally beloved, and one who, during twenty years of residence in a savage country, has lost nothing of that high tone of feeling which distinguishes the best class of English clergymen.

After the morning service, the natives formed into their classes for reading and saying the Catechism. The native character appears in this in a most favourable light,—old tattooed warriors standing side by side with young men and boys, and submitting to lose their place for every mistake with the most perfect good humour.

On the 3d December, we reached the Pa of Rangitukia, in the centre of a plain, in the valley of the Waiapu. Beyond it is the mission house of Mr. Stack, where we arrived at sunset, and pitched our tents under the verandah of his

unfinished building. On the next day (Sunday) a very full native congregation assembled at Rangitukia. After morning service, I had an English service with some settlers at the place. There is now scarcely one of the mission settlements at which parties of white men have not settled, and the missionaries very properly invite them to an English service every Sunday. On our way to Opotiki, we had to encounter a long woody ascent, through which we could only advance at the rate of half-a-mile an hour. When we arrived at the summit, we found it still thickly covered with wood. The native path, such as it was, went over the highest ridge as usual, probably from the desire of the war parties to keep the highest ground for fear of surprise. Towards evening, on December 8th, we encamped near the River Raukokore,—a beautiful stream with high wooded banks, forming a succession of noble amphitheatres. The men being very tired, I made them my usual restorative, which I call “rongoa,” (medicine,) as it is inconsistent with native etiquette for a chief to prepare food. It is made thus:—Boil a large kettle of water; in a separate pan, mix half a pound of chocolate, beaten fine, two pounds of flour, and half a pound of sugar; mix to a thin paste, and pour it into the water when boiling; stir till the mess thickens. This is a most

NEW ZEALAND.

or prescription with the natives, as you judge from the ingredients, and very hing and warm, for men who have to out at night in a damp climate.

or another day's very toilsome and difficult ig, we emerged, to our great joy, upon the of the Bay of Plenty, near a Pa called To au. Here we encamped, and were sorry l (what is very unusual) that the majority population were heathens. The next day ay) I conducted the usual native services, ng and afternoon, and the mid-day school; afterwards visited the principal chief of the to remonstrate with him on his aban-ent of religion. It appeared, that various had led to the relapse of the chiefs, g which was the death of some of their en, which they attributed to the dis-re of their own Atua (Spirit or God) at ntroduction of Christianity. At sunset, hole outline of the Bay of Plenty, Mount ombe, Whale Island, Sulphur Island, auranga Head, were beautifully relieved a bright belt of straw-coloured light, a heavy canopy of rain clouds. The of the Bay of Plenty is in accordance with me; the native cultivations often sloping the gentle hills which skirt the belt of upon the sea shore: and the rich Pohutu-

kawa trees, (*Metrosideros tomentosa*,) covered at this time with crimson blossoms, combining the beauties of a forest tree and a garden shrub, give the appearance of an ornamental garden, instead of the usual bleak and barren features of the coast. From the top of a fine wooded headland, called Pokoinu, we had a beautiful sea view, with Sulphur and Whale Island on the horizon ; the former covered, as usual, with its white canopy of sulphureous steam. In the evening of the 12th, we came to a native settlement at Tungapahore, with very neat and extensive cultivations. Here we found Mr. Wilson, Catechist of the Church mission, who had come on from Opotiki to meet us. We encamped for the night in company with him, and in the evening I examined and baptized several of his candidates. On the 13th, we reached Opotiki, one of the Church Missionary Society's stations in the Bay of Plenty ; and I baptized several candidates. On the 14th we visited Pupu arue, where we were most hospitably received by the people. Here I examined and baptized several candidates ; and on the 15th we walked to Matata, from whence we enjoyed a fine view of Putawaki, (Mount Edgecombe,) distant about ten miles. It had no snow. I should think it is not more than 7,000 feet high at the utmost.

On the 17th we walked towards Tauranga, and then about three miles from that place, met Mr. Brown and Mr. Kissling, two clergymen of the mission, coming to meet us. We crossed the harbour of Tauranga in Mr. Brown's boat, and arrived at the station, a pretty cottage of native workmanship, surrounded with rose-trees, all looking so comfortable and suitable, that I was much prepossessed in favour of the inmates by the appearance of their dwelling; nor was I disappointed, as I found Mr. and Mrs. Brown extremely sensible and right-minded.

On the 20th we left Tauranga, and walked twelve miles to the entrance of the great wood extending to Rotorua Lake—the wood itself occupied us nine hours, the last half of the day being a good wide horse-path, cut by the natives of Rotorua; the last three miles entirely cleared of stumps, and coated with powdered pumice-stone; forming as good a road as any in England. On emerging from the wood, we had a noble view of Rotorua Lake—the island Mokoia in the centre, the steam of the hot springs rising in a thick cloud at the north end, and the beautiful wooded hills of Tarawera forming the back-ground:—we walked down to the shore of the lake, where we assembled the natives for evening service, and then sailed across to the Ngae, the Mission station, where

Mr. Chapman received us in his comfortable house, of native workmanship. The next day we received visits from most of the native teachers, conversed with them, and distributed books. We afterwards walked to some of the hot springs, a short distance from the station, where we found vast cauldrons of black mud boiling furiously. A little further on was a small brook of milky water, at one place forming a series of small cascades, each falling into a little rocky basin, about the size of a man. In one of these I bathed, the water being about the usual temperature of a warm-bath: a sprain, which I had had for some days, was entirely removed.

There are no fewer than eleven lakes in the district of Rotorua. The lakes, which have caused the name Rotorua (which implies two lakes), are joined together by a small stream, like a chain-shot. Of the others, the most remarkable for beauty is Tarawera; and for natural curiosities, Rotomahana (the warm lake). The hot springs of Wakarewarewa, about seven miles from Mr. Chapman's, are by far the finest at Rotorua. There are mud cauldrons, black, blue, grey, green, yellow, and red, the very emblem of laziness; a faint steam rises from them, and ever and anon a solitary bubble of gas disengages itself slowly from the surface,

which then returns to its usual dulness. Close by the side of these, and in strong contrast, are the clear pools of boiling water, of great depth and of bright azure, enclosed in precipitous walls of sulphurous formation; from some of these, hot streams flow down, which are guided by the natives either into artificial baths, or into natural hollows of the rocks; the supply of hot water being so regulated as to keep the bath at the right temperature. Among these cauldrons and pools, a strong and rapid stream of cold water rushes down, in some places not a yard from the spot at which the natives are sitting up to their breasts in hot water, shelling Tawa berries, or peeling potatoes, or enjoying their never-failing resource of smoking. But by far the most beautiful springs are the boiling jets, which are thrown up to the height of many feet, from a narrow orifice in the top of an irregular cone, formed of the matter held in solution by the water, which is deposited as it cools, and forms a substance of a pinkish-white colour, sometimes also tinged with yellow, by crystals of sulphur. It is perfectly safe to stand upon the tops of these cones, to the windward of the spout, and from that position it is grand, first, to hear the roaring and boiling of the cauldron, and then to see the jet spring up into the air, shivered by the

force of its projection into silvery foam, and accompanied by a volume of white steam. The hot water, in its descent, trickles down the sides of the crater, and falls into several natural baths of most agreeable temperature, formed in the pure and white substance of the cone, and lined with the same matter, in its half-formed state, still yielding and elastic. A small native village is here, with the usual appurtenances of a native steam kitchen at the hot springs: viz. hot plates, made of large slabs of stone, laid over boiling water to dry the Tawa berry upon; steam *hanghis*, or native ovens, always in readiness, and holes of boiling water, in which fish and potatoes can be speedily cooked. A native swing completes the equipment of this fashionable watering-place, which, together with the game of drafts, relieve the ennui of those who resort to the baths.

One circumstance which we observed in this district, seemed to explain at least one cause of the decrease of the native population in other parts of the country—(observed by the Bishop of Australia, see page 26): viz. the neglect of cleanliness in the children, especially in infancy. Here, where they are nursed and cradled in warm water, and where they dabble in it at all hours of the day, as soon as they can walk, their appearance is similar to

the healthy and ruddy countenances of English children.*

On the 24th we arrived at Nga Totara, one of the small villages which go by the general name of Maungatautari. A large fire had demolished the chapel and most of the dwellings; but we pitched among the ruins, and found the natives most kind and hospitable. On Christmas-day we walked two miles to Whareturere, another of the Maungatautari villages, where I found a good chapel, in which I officiated; and after morning service, asked and answered questions in the Bible—till the time of school—which I conducted, and afterwards called on a chief, reputed to be a heathen, but professing Romanism. I had a long conversation with him, but with what effect I was not able to judge. In the evening he walked back with us, and attended our evening service, which we held in the open air.

On the 26th we walked several miles through native cultivations, and wheat fields, of very considerable extent, and came to Te Wera a te Atua, the last of the cluster of villages; where we were greeted with letters from Auckland,

* A beautiful picture of "Children at the Boiling Springs," in Mr. Angas's splendid Work, "New Zealand Illustrated," confirms this description. See that Work, Part IV. Plate 22; and also the Vignette at the end of this chapter.



SOLOMON, THE BLIND CATECHIST.

and a present of raspberries from the native teacher, both quite unexpected, in a small village in the heart of New Zealand. We then proceeded to Otawao, a mission station (near the Waipa river), where we were hospitably received by Mr. and Mrs. Morgan. The following morning a large body of natives assembled to morning service in the open air, the chapel having been blown down. After service, I attended the school, where I was much struck by a fine old blind man catechising his class; his whole manner and figure were most venerable.*

The same evening we started to walk ten miles to Puehunui, on the river Waipa, where Mr. Maunsell's boat was in readiness to take us down the river; but we did not embark till the following morning, when, with a crew of seven natives, with paddles, we rowed down the deep and still stream of the Waipa at the rate of six miles an hour.

Waipa is a most valuable river for inland navigation. For fifty miles above its junction

* Of this old man, named Horomona Marahau, or Blind Solomon, a fine portrait is given by Mr. Angas, (Part V. Plate 29,) to which is added an interesting account of his early life, and of his conversion to Christianity, the narrative having been furnished by Mr. Morgan.

with the Waikato it is navigable by vessels of many tons burden with the greatest ease ; and the stream is so gentle, that vessels may ascend and descend with almost equal facility. Towards sun-set, we came to Kaitotohe, Mr. Ashwell's mission station, where we pitched our tents in a little grass plot in front of his house.

On the 30th I reached Maraetai, the mission station of the Rev. R. Maunsell, at the mouth of the river Waikato. Mr. and Mrs. Maunsell received me into their house. I spent the next day in conversing with Mr. Maunsell on the subject of the Translations of the Bible and Prayer-book. He is one of the best linguists in the Mission, and is now engaged upon the Old Testament. I have formed a Translation Committee, composed of two clergymen and two catechists — Archdeacon Williams, Mr. Maunsell, Mr. Hamlin, and Mr. Puckey—to revise all old translations, and to look over all new matter ; so that I hope, in due time, to get a standard copy of the Bible and Prayer-book, to be published under authority.*

Sunday, January 1.—Reviewed with great thankfulness the various events of the past year, so full of new and important features. At the

* The Prayer-book was completed by Mr. Maunsell in 1846.

morning service, I preached on "The former things are passed away; behold, I make all things new."

On the 2d I crossed Waikato harbour in a boat, and went along the sands to Pehiakura, half-way to Manukau, where I found a large chapel, having glass windows, the gift of the late governor.

Tuesday, January 2.—My last pair of thick shoes being worn out, and my feet much blistered with walking the day before on the stumps, which I was obliged to tie to my insteps with pieces of native flax, (*phormium tenax*,) I borrowed a horse, and rode twelve miles to Mr. Hamlin's mission station on Manukau harbour. After breakfast, wind and tide being favourable, I sailed across the harbour, a noble sheet of water, but very dangerous from shoals and frequency of squalls. At noon I landed at Onehunga with my faithful Maori, Rota (Lot,) who had steadily accompanied me from Kapiti, carrying my bag of gown and cassock, the only remaining article in my possession of the least value. The suit which I wore was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight; and my last remaining pair of shoes were strong enough for the light and sandy walk of six miles from Manukau to Auckland. I reached the judge's

house by a path avoiding the town, and passing over land which I have bought for the site of the cathedral; a spot, which I hope may hereafter be traversed by the feet of many bishops better shod and far less ragged than myself. It is a noble site, overlooking the whole town, and with a sea view, stretching out over the numerous islands of the Gulf of Houraki.

On the 7th, I received letters from the Bay of Islands, reporting the rapid decline of Mr. Whytehead's health, and the fear of his speedy dissolution. I was partly prepared for this by previous letters; but when the reality of the blow came upon me, it almost overpowered me for the time, for we have walked together in God's spiritual house so long, that his death will be like the loss of another brother. I engaged the schooner which brought the tidings, to take me the same afternoon to the Bay of Islands, and on the 9th reached Paihia, whence I rowed up in the boat to the beginning of the path to the Waimate, where I arrived at half-past six. How pleasant was the sight of the little white spire, rising up among the trees and corn-fields! On the way, I learned that Mr. Whytehead was still alive. To avoid surprising him, I went round to the back door, but my little boy came running out and called out so loudly that Mr. Whytehead heard him, and was one of the first

to meet me in the passage. His pale and spectral face told its own story; still it was a great blessing to see him again. I was permitted to enjoy nearly ten weeks of his society, for he was spared to us till the 19th March. His end was as peaceful and holy as his life. The evening before, he had been sitting with us in the drawing-room till the usual hour; but early on the Sunday morning a change took place, and we saw the hand of death upon him. He joined in the parting prayer in the service for the visitation of the sick, after which his mind began to wander; in a few minutes more, his breathing gradually ceased, and his face immediately settled itself into an expression of the most tranquil slumber, with a cast of thought, as if it were under the influence of a heavenly dream.

He had been well enough, on his first arrival from Sydney, to read with Mr. Davis, one of the candidates for holy orders, whom I afterwards ordained, (in June, 1843,) and he has left an impression on his mind which will never be effaced.

He was buried on the 21st March, at the east end of the Waimate church, the coffin being borne by the students of St. John's College.

The communion plate, presented to the Bishop by his congregation and other friends at Wind-

sor, on his appointment, was used for the first time on the 5th February, at the Waimate.

On the 25th February, the Bishop writes, "I held my first confirmation, at which 325 natives were confirmed, and a more orderly, and I hope impressive, ceremony, could not have been conducted in any Church in England; the natives coming up in parties to the communion table, and audibly repeating the answer, 'E wakoetia ana e ahau' (I do confess). It was a most striking sight to see a church filled with native Christians, ready at my first invitation to obey the ordinances of their religion. On the following Sunday, 300 native communicants assembled at the Lord's table, though the rain was unceasing; some of them came two days' journey for this purpose. My Windsor communion plate was used for the second time on this occasion. The natives were much pleased when they were told that it was a present from my congregation in England, and seemed to enter fully into the spirit of the gift.

"St. John's College is now open with seven students:—

MR. RICHARD DAVIE. *Candidate for Holy Orders.*

MR. W. NIHILL.

MR. H. BUTT.

MR. T. WILLIAMS. *Son of Rev. H. Williams.*

MR. F. FISHER.

MR. SEYMOUR SPENCER.

“ We have much to be thankful for in the character of the clerical body whom we found here, and I think myself happy in having under me those in whom I shall see so much to commend and so little to reprove. Among the Christian natives, I have met with most pleasing instances of the natural expression of deep and earnest feelings of religion. In their affectionate and child-like behaviour to the missionaries, it is impossible not to recognize their sense of incalculable benefits derived from them. The missionary is their friend and adviser on all occasions, having gained their confidence by imparting that, which they know to be the most valuable of all knowledge.”

The Bishop closes one of his first letters to the Church Missionary Society with these words :—

“ I hope this letter will have put you in some degree in possession of my feelings towards the natives, and towards the mission ; if you have gathered from it that I have imbibed the strongest regard for this native people, and a very high respect and esteem for the members of the mission in general, you will have drawn a right conclusion from this very imperfect statement of my real feelings. I would rather that you should give me credit for feeling more than I express, than incur the danger of seeming to exaggerate beyond the facts of the case. God

grant, that the facts may every day more and more speak for themselves, and prove this country to be, as I believe it to be, the ground-plot of one of the most signal mercies which God has ever granted to the missionary exertions of His church."



CHILDREN AT THE BOILING SPRINGS.



VOLCANIC REGION OF PUMICE HILLS.

CHAPTER IV.

FROM MARCH 1843 TO THE CLOSE OF THAT YEAR.

THE narrative is continued in the words of the Bishop, extracted from his letters :—

March 22, 1843.—Immediately after the funeral of Mr. Whytehead, I was obliged to set out to our northernmost station, Kaitaia, to endeavour to pacify two parties of natives, whose quarrels threatened to involve the northern

portion of the island in war. I was not very successful; but happily no outbreak occurred during the week that I spent among them. In this journey I saw the natives entirely in a new character, and in a less favourable point of view than in my former journey. Still there was something even in their warfare, which showed the influence of religion. I arrived on the Saturday, and immediately took up my position midway between the hostile camps, in a field of Indian corn, which had been partially destroyed. From this neutral ground I opened my communications with the rival chiefs. On the next morning, Sunday, the whole valley was as quiet as in the time of perfect peace, the natives walking about unarmed among the cultivations, it being perfectly understood that neither party would fight on the Lord's day. Going early in the morning to one of the Pas, I found the chief reading prayers to his people. As he had just come to the end of the Litany, I waited till he concluded, and then read the Communion Service, and preached to them on part of the Lesson of the day,—“A new commandment I give unto you, that ye love one another.” I spoke my opinion openly, but without giving any offence; and the chief, after the service, received me in a most friendly manner. This, you will say, was an unusual combination: a

New Zealand war-chief reading prayers, and an English bishop preaching ; but you must not at present judge us by the ordinary rules of Church discipline. Finding that my remonstrances were not so effectual as I wished, I removed my camp to a more elevated spot, from which the whole field of battle could be seen ; and a safer position in case of the renewal of hostilities. Here I was joined by Mr. Puckey, one of the missionaries of the Church Missionary Society, from Kaitaia. Our party then consisted of Mr. Puckey, Mr. Kemp, (Assistant Protector of Aborigines,) Mr. Nihill, myself, and four natives. We hoisted a white flag, which, with our tents, formed a conspicuous object. On the Friday, the face of things was changed for the better by the arrival of 140 men armed with muskets, and determined to keep the peace. After a conference with them, I thought the prospect so much better, that I determined to go to Kaitaia, where Mr. Nihill and I arrived on the Saturday afternoon, and found a party of 300 or 400 on their way to the field of battle ; but their leaders, whom I visited in the evening, expressed very pacific intentions.

On the Sunday morning, April 2d, we had a church full within, and a churchyard full without. The number inside was at least four hundred, but being chiefly strangers, their be-

haviour was not very orderly. Kaitaia is a very beautiful situation, with a neat wooden church and spire, the mission houses being on either side of it. This is the principal settlement of the chief Nopera Para-Kareao, whom I have mentioned as reading prayers to his men.

On Monday, April 3d, we ascended a high ridge, Maunga Tanewha, where night overtook us, and we had to descend a steep wooded bank. After many falls, the natives lighted large faggots of supple-jack, by the aid of which we descended to a marshy valley, and encamped by an enormous fire formed of the whole stem of a fallen tree.

The next day we came to Hokianga, where I hope soon to build a chapel. The Hokianga river, or rather rivers, for there are many, form a most beautiful series of landscapes, with something occasionally of the character of the Thames at Cliefden.

On Wednesday, April 5th, I returned to the Waimate.

May 7, 1843.—Opened St. Paul's church, Auckland.

June 11, 1843, Trinity Sunday. — Mr. Richard Davis, a catechist of the Church Missionary Society, was ordained deacon, the service being conducted in the native language, in the presence of a congregation of 400 natives, 310

of whom afterwards received the Lord's supper with the bishop and clergy. Mr. Davis was appointed to the station of Kaikohe, ten miles from the Waimate. Between the 17th June and July 1st, the bishop held confirmations at Kerikeri, Paihia, and Tepuna, at which 340 persons were confirmed.

The Journal is thus continued :—

On Thursday, August 17, 1843, Mr. Bolland and I left the Waimate for Kaitaia, taking the road by Wangaroa. A good walk of twenty-five miles, over an undulating country, partly wooded, brought us to the Wangaroa river, which we forded four times, and then came to the house of a respectable English settler, named Spikeman, who lent us his whale-boat, in which we rowed eight miles across Wangaroa harbour to the house of Mr. Shepherd, the Church Missionary Society's Catechist.

August 18.—Natives came for examination for baptism and the Lord's supper, in number more than seventy.

August 19.—Native baptism and confirmation. Six adults baptized; sixty-one confirmed.

August 20, Sunday.—Two native and two English services: in the morning at the chapel attached to Mr. Shepherd's house; in the afternoon at a small village, called by the English, St. Paul's. Strangely enough, two high and

remarkable rocks, laid down in the charts as St. Peter and St. Paul, on opposite sides of the harbour, have been bought, the former by the Romanists, the latter by Mr. Shepherd. After afternoon service, we rowed back four miles to Mr. Shepherd's, from the chapel at St. Paul's. The small island off which the *Boyd* was lying at the time of the massacre, was pointed out to us. One of the natives, whom I confirmed and received at the Lord's supper, was represented as having been engaged in the massacre, but is now a peaceable and consistent Christian.

August 21.—Left Mr. Shepherd's house in his boat. Lovely morning. The varied and broken outline of the rocky scenery of the harbour, was shown to great advantage by the deep shadows of the morning, contrasting with the hill-tops, upon which the sun was shining brightly. St. Peter and St. Paul stood grandly out, with a great gulf of bright water between. Rowed four miles across the harbour, and landed on the other side. Walked over fern hills, to a small village called Taupo; and on, through swampy plains, to Mangonui, once a promising English settlement, but now almost deserted, in consequence of a dispute between the native tribes as to the ownership of the land. Almost all the settlers having left, we had some diffi-

culty in finding the means of crossing a deep river, which flows into the harbour, and is not fordable except at low water. At last we found a small canoe, in which we crossed by instalments, and walked on to Oruru, the field of battle of the Rarawa and Ngapuhi tribes. Hearing that the Pas¹ had been burnt down when the hostile forces retired from the ground, I made my way to a single house, which I had remembered in my former visit, hoping that it might have escaped the general demolition. We found it still standing, and it afforded a good shelter for my men for the night. We pitched our tent, as usual, with the Oruru river flowing below us, and the fertile valley stretching out on all sides, now utterly deserted. On my last visit there were not fewer than 1,000 natives on the ground:

August 22.—Crossed Oruru river. Passed my former encampment, midway between the two fighting Pas. The house in which my men had lived had been burnt; but my fern-bed still remained on the place where my tent had been pitched. Walked on to Kaitaia, over an open country, through several deserted villages, the inhabitants of which had retired further to the northward for fear of the Ngapuhi. On arriving

¹ A *Pa* is a fortified native village, generally on a height.

at Kaitaia, we went to the house of Mr. Puckey, Church Mission Catechist.

I have before described the pleasant appearance of the Kaitaia mission station, from the path to Oruru. The brow of the hill looks down upon it, as it lies nestled under a fine wooded range of hills : on the east, a vast plain with a dark forest in the middle, extending out to the flat marshy estuary of the Awarua river, ending in the sandy bay ; to the northward, a bright line of sand marks the district of Muriwenua, which reaches to the north Cape ; on the westward, the wooded range of Maunga Tanewha bridges the whole inland country between Kaitaia and the Waimate. A horse-path was cut along this ridge, under the direction of the missionaries, some years ago, to obtain access to the Kaitaia station, without incurring the danger of interruption from the Oruru and Mangonui natives, who were then troublesome. The same reason which led to the making the road, now causes it to be discontinued, as we always prefer going by the most populous paths.

August 23 to 26.—Examined candidates for confirmation and baptism. Found the minds of the natives very much unsettled by the late war. Many held very conscientious scruples about renewing the public profession of Chris-

tianity, and coming to the Lord's table, when they were liable at any moment to be called out to war. Many stayed away in consequence. Among this number was a party who came in a body to a "Wakawakanga," that is, to call me to account, for having threatened, as they said, to bring a body of soldiers among them. I asked them where my soldiers were? Whether they meant my caps and gowns at the Waimate? to which they could make no other answer, than that, if I wrote to the queen, she would send soldiers. I said, that was the governor's business, and not mine; that my soldiers were clergymen, and their arms books; with which they went away satisfied. I traced the report to a piece of advice which I had given to some neutral tribes, allied to both the contending parties—to place themselves between the combatants, and not allow them to fight, which was ultimately done, the peacemakers being twice as numerous as the fighting men of both sides.

August 27—Sunday.—I confirmed one hundred and twenty-two natives, but refused to administer the Lord's supper till I should hear that the desire for war was at an end. In the afternoon I baptized fifteen adults and nineteen children. In the evening the principal chief, Nopera Para-Kareao, who had stood aloof from me in consequence of my reproof of him at

Oruru, came in to make it up with me. I asked him what he had been angry about? He said, because I had threatened to take away his baptismal name, and that I was under a mistake, because at the time when I thought he was going to attack the opposite party, he was only standing on the defensive, in expectation of an attack from them. I said that it was my duty to tell him when he was acting wrongly, to which he assented; and, after a good deal of conversation, he promised me that he would not rise again, unless the Ngapuhi should attack him.

September 24.—Ordination Sunday. Admitted to deacon's orders, at the Waimate church, William Bolland, University College, Oxford; Seymour Wells Spencer, student in the service of the Church Missionary Society; H. F. Butt, student in the service of the Society for the Propagation of the Gospel in Foreign Parts. This was my third ordination, and as all the deacons were students of my own college, it was an occasion of the deepest interest to me, and a source of great consolation, under the many losses and disappointments which I have sustained. My ordinations have now balanced my losses. I have lost—

- | | |
|-----------------------|----------------|
| 1. REV. T. WHYTEHEAD, | } <i>Dead.</i> |
| 2. REV. J. MASON, | |

- | | |
|--------------------|----------------------|
| 3. REV. G. BUTT, | } <i>Returned to</i> |
| 4. REV. C. SEXTON, |  | England. |

I have ordained—

1. REV. RICHARD DAVIS.
2. REV. S. W. SPENCER.
3. REV. W. BOLLAND.
4. REV. H. F. BUTT.

My little college becomes more valuable to me in proportion as my expectations of assistance from England are disappointed.

October 12.—I went on board the *Union*, a small vessel trading between the Bay of Islands and Auckland, where I landed on Sunday the 15th, and went to afternoon service at St. Paul's church. *October 17th*, confirmation at Auckland; fifty-five natives and eight English confirmed. Native chapel on church allotment, adjoining the Chief Justice's house, begun.

October 18.—We set sail in the *Union* at sunset, and anchored for the night under the island of Waiheke.

October 19.—Ran rapidly with a fair wind to Orere, midway between Auckland and the mouth of the Thames—the spot selected for a new Mission station for the district of the Thames. I inspected the place set apart by the natives for the residence of the missionary, which pleased me much, as it commands on

one side the whole Frith, from Coromandel harbour to Auckland, and on the other, the mouths of the Thames and Piako. Went on board again, and sailed to the mouth of the river, but not having a pilot, could not get in. I went on shore in the ship's boat, and sent off the government pinnace, which happened to be in the river, to bring the rest of the party on shore. They lost the tide, and were obliged to lie all night on the mud bank at the mouth of the river. Mr. Clark, chief protector of Aborigines, and Mr. Nihill, remained on board. Mr. Cotton walked to the shore through a considerable extent of shallow water.

October 20, 21.—Examined candidates for confirmation and baptism, who, in consequence of the rough weather, came in slowly; so that I did not finish till late on Saturday night. The Thames is not so fine a river as its namesake. Small vessels can enter the mouth, and proceed thirty or forty miles up to a native village, Opita, but the shoals at the mouth prevent any vessel, drawing more than eight or ten feet, from entering. Mr. Preece, of the Church Mission, is the catechist of this station, with whom I had previously been acquainted in my former visit, in June 1842.

October 22.—Baptized fifteen children and eighteen adults. Confirmed sixty-one natives,

and administered the Lord's supper to sixty-eight communicants.

October 23.—Started at sunrise in Mr. Preece's canoe, manned by eleven natives, who, however, proved an insufficient crew for the very heavy and clumsy boat against a strong flood, and the Pakehas (English), who usually sit still, were therefore obliged to work. The lower part of the river is wide, with flat marshy land on the left bank, in the midst of which stands an extensive wood of Kahiketea trees. The right bank is a range of wooded hills, leaving a belt of land, varying from one to two miles in width, between the river and their base. In three hours, against the tide, we came to Puriri, the former mission station, now deserted, as being unhealthy. After nearly twelve hours of heavy pulling, or rather paddling against the tide, we came to the house of a Mr. Thorpe, whose child I baptized, and drank tea with him, while the canoe was taken round a long bend of the river. At seven P.M. reached native settlement, Opita; went into a large house formerly built for an Englishman engaged in the pig trade, and there slept, after holding a reading class with the natives. The tide flows as far up as Opita, about thirty miles from the sea; but, as we started at high water, we had no benefit from it. The scenery in many parts is pleasing, but not so

strikingly beautiful as on many other of the New Zealand rivers. It is of uniform character throughout: on the right bank a range of undulating hills; on the left, a vast plain of swamp and fern, with occasional patches of wood. The width of the river at Opita is about as great as that of the Thames at Eton.

October 24. — Very wet day. Started at quarter past eight, and paddled rather uncomfortably. In the afternoon, the natives knowing that they were approaching the conclusion of their work, paddled most vigorously, and made the heavy canoe fly. At four, we came to the first of the many landing-places to Matamata, named Te Rua Kowhawha, where we gladly parted with our conveyance, and prepared to pursue our journey by land. We might have gone up further by water; but the windings of the river, and the heavy flood, would have made it more tedious than going by land.

October 25.—Wet morning. Started at eight. Rain soon cleared. The great wall of the Thames was on our left hand; on the right, the plain bounded by hills of moderate elevation; in front, the same endless plain, dotted with small woods, one of which, at a great distance, was pointed out as the situation of Matamata. The walking was excellent, with the exception of an occasional swamp of small size and depth. In

two hours we reached the second landing-place, Mangauwhena, which would probably have cost us half a day's hard work, if we had come by water. Going from Matamata to the Thames, the highest landing-place, is of course the best. In two hours more we passed the third landing-place, Manawaru. On a small stream, a few feet in width, we found a native eel-weir, with a net full of eels; the construction of the whole weir and net would have done credit to an Eton waterman. Our natives looked very wistfully at the eels; but concluding that they belonged to a tribe with whom none of them had any relationship, they let the long belly of the net drop down again into the stream, and went on. Their honesty was rewarded; for they had not gone many miles before they met the owners of the net, who good-naturedly blamed them for not eating as many eels as they pleased, and invited them to eat of some which they had already cooked. They were busy drying eels for winter consumption, which they do by toasting them over wood ashes. Many hundreds were on the ground, and more were over the fire, laid on horizontal sticks, in a square shallow pit, ten or more eels in a bundle of flax neatly tied up. After our eel dinner, we went on towards the Matamata swamps. On the edge of the first

swamp, we met a large party of natives, who had heard of our approach, and had come to conduct us. Declining the offer of being carried nearly a mile in all, through a quagmire, at the risk of a worse immersion by breaking through the under crust of the swamp by the double weight, we walked through the swamps, three in number, besides what the natives called "half swamps," that is, of less breadth and depth, and found them much better than we expected. None were so deep as the hips; the general depth a little above the knee; and the water from the late rains was so pure, that it was little more than wading a river. After clearing them all, and reaching the dry ground, the natives pointed out a large new canoe in a wood, full of rain water, in which they advised us to wash off the mud that remained. We were thus enabled to make a respectable entry into Matamata, where we found Mr. Brown, now Archdeacon of Tauranga, with Messrs. Morgan and Ashwell, catechists of the Church Mission, who had come to meet me from the Waikato district. We had thus an encampment of five tents in the garden of the old mission station, which was obliged to be deserted in consequence of native wars. The son of the old chief, under whom these wars took place, is now the principal native teacher, one of the

many instances of sons of principal men being converted, while their fathers have adhered to their old usages.

October 26.—Matamata.—Morning service; afterwards examination of candidates for confirmation. Thirty-one confirmed at the afternoon service. After service, the heathen portion of the inhabitants came in crowds round the tent. In manner, they were very different from the Christian converts, being rude, vociferous, and quarrelsome: many of them were very urgent for books. Matamata chapel is a noble building, erected solely by the natives; the area is about as large as Windsor church, eighty feet by forty. Mr. Brown intends to give them some English windows, upon a plan which we agreed upon. In the evening, the natives were thrown into great alarm by the appearance of a relapsed native teacher, who, having been deposed for gross sin, had become very troublesome, and came to the meeting, threatening to shoot some one. Of course, we took no notice of him, and, after the usual blustering, which ended in nothing, he retired.

October 27.—After the usual morning service, we started at half-past six A.M. for two long days to Rotorua. The natives said we could not get there in two days, but we thought that we would try, Mr. Brown being a very good walker.

We were naturally anxious to spend our Sunday at the mission station, rather than in the wood. This day's journey lay still over the great plain of the Thames, which must be, at least, seventy miles in a direct line from the mouth of the Thames to the edge of the great wood, between the plain and Rotorua Lake. After walking seven miles, we came to a very deep, but narrow stream, with a tree for a bridge; but the water was so high, that when crossing on the trees, the natives were up to their shoulders in the water. Mr. Brown was carried across, but Mr. Cotton and I preferred swimming, lest a false step of the natives should send us into the deep water on either side of the tree. We then came to a deep ravine, through which the Thames (Waiho) was rushing rapidly. A rude bridge of logs and brushwood has been thrown over a narrow "strid," under which the water seems to be of great depth. About twenty miles from Matamata we passed the direct road to Taupo, avoiding Rotorua, and probably making a journey of only two-and-a-half days. When facilities of travelling are provided, by relays of saddle-horses, an active man might go from Auckland to Wellington in nine days. At four o'clock came to Te Toa, a new Pa, built on the brow of a steep descent, formed, as it appears, by the subsidence of a portion of a high shelf

of table-land, in some volcanic convulsion. On the eastward was the whole range of the great wall of the Thames, with Aroha, its highest mountain, standing out in sunshine from a mass of rain-cloud behind it. The whole line of hills is wooded to the summit. To the left, or west, are the beautiful wooded hills of Maungatautari and Pirongia, on the Waikato River, over which the sun was declining, forming the most vivid rainbow that I ever saw, on the dark clouds which hung over the wooded mountains to the eastward. Below us, beyond the deep fissures of the foreground, the plain of the Thames stretched off, till it was lost in the distant mist, against which the fires of a few native clearings cast up their columns of light smoke, and the dark forms of the woods were visible as far as Matamata. For extent, richness, and variety, this surpasses any view that I have seen in New Zealand, and we saw it under the most glorious effects of light and shade. Finding that Rotorua was considered more than a day's journey from this place, we had evening service with the natives, and then pushed on a few miles further, to the edge of the great wood, where we encamped.

October 28.—Started at half-past five A.M. Walked all day through the wood, from which we did not emerge till a quarter to six P.M.,

when we came to a small settlement. A walk of four miles through an open fern country, and over a good path, brought us to the edge of Rotorua Lake, to the native village of Ngon-gotaha; but Mr. Chapman's boat was not there. At last, when we had finished evening service, we started in a beautiful light canoe, and paddled across the lake, by moonlight; but the mission-boat was four hours sailing across, and at one A.M. we were all safely assembled at Mr. Chapman's house, Te Ngae, on Rotorua Lake.

October 29.—Sunday.—Mr. Spencer and Mr. Cotton read prayers, and I preached in the morning, and the same in the evening. In the middle of the day, a numerous school assembled, among the rest a class of forty children, whom I catechised—the principal chief, Te Kairo, assisting me in keeping them in order. The first step of my rather complex plan of effecting a junction with my young deacons, and accompanying them to their new stations, was thus happily accomplished. When I form my plan for the summer, I write down all the days in my journal, with D.V. against the name of the place which I hope to reach on each day. If I succeed, I add a D.G. to the name. Almost all my marks of D.V. have this year been so changed into D.G.

October 30.—This day was devoted to visiting



HIWIKAU'S HOUSE, AND FALLS OF KOWAHTI.

the natives at the great Pa, Ohinemutu. After breakfast I requested that the boat might be got ready; but after going on board, we found that the wind would not serve, so we came on shore, and walked along the lake, over a flat fern land.

Ohinemutu is built on a small hill, apparently formed entirely of the incrustations of the hot-springs, which burst out from its sides in all directions, and flow in rivulets down into the lake, after supplying all the baths and steam kitchens of the inhabitants. The main spring is a boiler of great size, throwing out gushes of hot water, with clouds of steam; but the phenomena are not so striking or beautiful as at Wakarewarewa, and the native buildings and fences have destroyed all the natural wildness and beauty of the spot. Here we found the natives engaged in cooking white bait, (Inanga,) a small fish of the size of a minnow, caught in great abundance in Taupo and Rotorua Lakes.

After Divine service in the chapel, I had a long conversation with the principal chief, Korokai, who is still an unbeliever. His son, Warekeikei, a mild and pleasing young man, was apparently dying of consumption, and listened with great attention; but the old man met all my remarks with the usual answers, spoken with a singular mixture of native politeness and

sarcastic repartee. Towards sunset, we took a small canoe to cross a bay of the lake, by which we should save five miles of walking, and had just reached our point, when a breeze sprang up, which made the short waves curl over the sides of our little vessel. We were just in danger of being swamped, when we reached the shore; but, being all swimmers, and having no baggage, we looked upon the prospect of an immersion without any very serious apprehension. After walking five miles along the flat land on the shore of the lake, we reached the Mission Station at eight P. M.

October 31.—Mr. Brown having completed the previous examinations, I confirmed fifty-five natives, and distributed, as usual, a copy of St. Matthew's Gospel to each, as a memorial of the day.

November 1.—Started at a quarter to ten, and walked, in two hours, to Kokareka, a small and pretty lake, on the way to Taupo. A large party of natives had assembled on the little lake, returning from the confirmation, and only three canoes could be procured to carry us over, two very small, and one of considerable size. Knowing the practice of the natives, of crowding their canoes till they are down to the water's edge, and not wishing to lose or damage our baggage, I took possession of the larger canoe,

and stowed in it all our bags, my own travelling party, and as many other natives as I thought that it could safely carry, besides ourselves. The precaution was not unnecessary, for the other two canoes were crowded as usual, and before we could reach the other side, though the distance was only a mile, the wind freshened, and very soon filled one of them. As the canoe filled, the natives slipped off their blankets and rolled them up, carrying them with one hand over their heads, while they held the gunwale of the canoe with the other. Finding that they were in no immediate danger, and fearing that they would sink our canoe if we took them into it, we paddled as fast as possible to the shore, and sent the large canoe back, with a light crew, to pick them up; our party, in the mean time, making a large fire to receive them. In the course of a quarter of an hour they were all safe on shore. We then walked a mile to the ends of the lake, and, crossing a narrow isthmus, came at once upon the gem of the lake scenery of New Zealand, Tarawera. The lake is not so large as Rotorua, but much more beautiful, a lofty mountain overhanging it on the southern side, with a broad serrated top, looking like the frustrum of a large cone from which the point had been violently torn off, leaving a jagged outline. The principal Pa is beautifully situated

on a long isthmus overhanging the lake, and strongly fenced on all sides. Here we stayed two hours in conversation with the natives, who were most earnest in their request for a Clergyman to be placed among them. I told them that Mr. Spencer would visit them on his journeys from Rotorua to Taupo, and that, if it should please God to send us more labourers, I would endeavour to station a Clergyman there, if they would undertake to supply him with food, which they promised to do. About five in the evening we took a large canoe, not of a single tree, but suited to a large lake, with an upper streak, tied on to the main trunk, which forms the body of the canoe. We found this a good sea-boat, for the wind was very strong, and the swell on the lake considerable. However, we were well manned, and not too heavy; so we crossed, thank God, safely, to a part of the lake where we had smooth water, and found ourselves gliding under the crags of Tarawera, the top of which was just then gleaming with the setting sun. At dusk, we came to the landing-place, where we left the canoe and walked through a flat valley about a mile and a half, along the bank of a small stream, running from Tarawera into Rotomahana. By this time the moon had risen, and showed us distinctly the clouds of steam which were rising from the cauldrons of

Rotomahana. On turning a corner of the valley, we saw before us what appeared to be a large waterfall, apparently fifty feet in height, and about the same in width. As we came nearer we were surprised to hear no noise of falling waters, but still the appearance was the same in the moonlight. In a few minutes we found ourselves walking upon what had appeared to be water, but which was, in fact, the white deposit of the hot spring, covered with a very shallow stream of warm water, trickling down from the boiling pool at the top of the staircase. We walked up the shelves of white deposit, which, in the moonlight, had the appearance of a glacier, but, being wrinkled like the sand left by a rippling sea, were not slippery. On each shelf were natural baths, similar to those of Wakarewarewa, of perfectly clear water, of a milkwarm temperature. The pool at the top was of considerable extent, the main boiler being concealed behind a projecting part of the hill, above which volumes of steam were continually rising. There is no danger in the ascent of the staircase itself, which is uniformly solid; but on descending to the level of the lake, great caution is necessary in walking: the whole surface of the ground being undermined with runnels of boiling water, which gurgle underneath, and occasionally form vent-holes for the escape of

the steam. Some of these are used by the natives for cooking; some are covered over with flat slabs of stone to form hot plates for drying the Tawa berries; serving also, as we found, for a most comfortable couch on a chilly evening after a long sitting in a canoe; but the greater number remain open, for any careless traveller to put his foot into.

November 2.—Roto Niahana.—In the morning we breakfasted upon mutton boiled in the kettle, which was always ready boiling outside the little native house in which we slept. We then went to look again at the hot cascade, which lost some of its moonlight mystery under the bright sunshine, but was still singularly beautiful: the bright blue colour of the pools and baths of warm water having the appearance of sapphires set in the pink white substance of the deposit of the springs. Below, was the little lake of Rotomahana, about a mile in length, with the whole of its eastern shore apparently sending out jets of steam, which seemed to rise out of innumerable crevices of the earth, as well as from two little islands, covered with native huts which added their tribute to the general volume of vapour. On the western shore, the whole of the subterraneous heat seemed to be concentrated on one spot, where another staircase and cascade of hot water is seen, similar to

that which we visited at the northern end. Over the southern extremity of the lake, a conical hill rises of great height, formed, as is evident by the material of which it is composed, by the action of hot springs; but the fire appears to have been long extinct. We paddled about a mile along the warm water of the lake, the temperature of which, I should guess, is about eighty, and landed at the southern end, to begin our walk over the dreary country, leading to the great plain and lake of Taupo. After crossing a succession of bare hills, with short tussocky grass, interspersed with pumice-stone, we came in view of the plain, bounded to the south by a high hill, Tauhara, the well-known mark of the north-east extremity of Taupo Lake. A hollow valley, between two conical hills, led us down to the plain, over which we walked with a flat unbroken line of low hills to the eastward; and to the west, sharp abrupt peaks, which seemed like a sea of lava cooled while in a state of violent agitation. Our path led us across several small streams, some of considerable depth, especially as we approached the Waikato River, into which all the water-courses of the plain discharge themselves. The only remarkable object on the plain is a large Ngawha, looking, in the distance, like a railway train crossing a flat country. The



NATIVE PRINCE.

hot-spring is close to the Waikato River, and after leaving it about a mile on the right hand, we came at once upon the river—broad, deep, and rapid, with steep banks, of white pumice, partially covered with small trees, which give a very beautiful appearance to its windings.

At dusk, we came opposite to a small village, Takapau, on the left or west bank of the river, and were paddled across in a canoe to the village, where we were received by Mr. Spencer, who had gone on a day before us by a different route.

November 3.—Taupo.—Starting at half-past eight after morning service, we re-crossed the Waikato, and proceeded along the same dry plain, unvaried by anything, except occasionally an expiring Ngawha. The path lay under the western slope of the fine hill, which had been before us for the last day, and whose base we were now rounding. Before noon, we came in sight of the corner of the lake from which the Waikato finds its outlet; and at half-past twelve, we came to the beach, at a warm spring, by name Waipahihi. A strong southerly blast, fresh from Tongariro, was lashing up the lake; a mass of dark clouds rested upon the great mountains to the south, while to the northward bright gleams of sunshine burst upon the foam of the waves, which rolled up with crests of brilliant white. We were so fortunate as to see

Taupo under the most striking atmospherical effects, during the time that we were walking along its eastern shore. A walk of three hours and a half, round the hollow of a bay, brought us to Rotongaio, where we found a kind and hospitable party of natives of our own communion, to whom I presented Mr. Spencer as their appointed Minister, an announcement which they received with great satisfaction, and promised immediately to build a new chapel, and a small house for him to live in during his visits. A pig was immediately ordered to be killed, and all the resources of native hospitality put in requisition, including a large supply of the "white bait" of the lake, already mentioned.

November 4.—Rotongaio.—The morning was spent in Divine service, and in taking a census of the inhabitants, that Mr. Spencer might know his own. I was glad to find the population of the district larger than I had expected, and amply justifying the appointment of a clergyman to minister to them. The population of this part of the country used to be a terror to the neighbourhood; but the majority are now converted to Christianity, and are no longer disposed to go to war. About ten A.M. we started to go to the next village, Orona, the place recommended for Mr. Spencer's chief residence. It proved to be only six or seven

miles from Rotongaio. The clouds had passed away, and the whole lake lay before us in perfect repose. The western shore was distinctly seen, receding into the deep hollow bay of Karangahape, guarded at each of its points by noble cliffs, many hundred feet in height. On one side, high scarps of pumice-stone of dazzling whiteness shone out against the deep blue sky, beyond the furthestmost of which the landscape was closed in by the snowy cone of



VOLCANO, TONGARIRO.

Tongariro, with its small bright jet of steam escaping from the Ngawha at its summit. We soon reached Orona, but found the Pa itself

anything but a desirable resting-place on a hot day, being built on a flat of dry pumice-shingle, which reflected the heat of the sun upwards in a manner that would soon have made our tents uninhabitable. But, espying a lovely grove of Karaka trees, about a quarter of a mile from the Pa, we removed thither, and found about six acres of very fertile ground nestled under the hills, and a shade so perfect, that it seemed made for a place to spend the Lord's Day, and to assemble the people to Divine worship. The Pa being quite new, they had not yet built their chapel. We pitched our tents under one of the largest of the Karaka trees upon a carpet of soft grass, and backing upon a large canoe, which kept off the wind from the lower part. Mr. Spencer remained behind to take the services at Rotongaio, and Mr. Cotton and I prepared for the duties of the next day at Orona.

This being the day on which, in May last, I had formed an engagement with the Chief Justice to meet him, God willing, at Taupo, I was much pleased, and a good deal amused, to receive the news, this evening, of his having arrived at the other end of the lake; but that he would not join me till Monday, as he wished to spend Sunday with the principal chief of the country, who lives at the south-west extremity of the lake.

November 5 — Sunday.— At nine A.M. the natives assembled under the Karaka trees to morning service. The Lord's supper was laid on the large canoe, which, I have already said, protected the hinder part of our tents. Here I confirmed six natives, who had been previously baptized by Mr. Brown, and afterwards administered the Lord's supper to them. In the afternoon, I baptized five children, and confirmed three other natives, who had not been in time in the morning. Great joy was expressed by all at the arrival of the "Minita," and it was generally agreed that the spot on which we were, was the best place for his residence; but on this point I said that I must consult the principal chief, Te Heuheu, before I made up my mind.

November 6.— After morning service the natives assembled to mark out the boundaries of Mr. Spencer's ground. A line was drawn enclosing all the Karaka trees, which they consented to make over in perpetuity to me, for the use of the minister. After the conference, Mr. Spencer arrived from Rotongaio, and was duly presented to the meeting. We then walked on, round a beautiful rocky path, to Motutere, a Pa built on a sandy peninsula jutting out into the lake. On the road we met the chief justice; it was a most welcome meet-

ing, as he and I had travelled together overland so long, that it seemed quite natural to see him in the heart of the country. We returned together to Motutere, where we dined, and afterwards parted, regretting that we had not been able so spend the Sunday together. His registrar, (Mr. Owthwayte,) and Mr. St. Hill, the agent of the native reserves, were with him. At this place I fell in with a native, of whom I had heard much on the way to Taupo, as having stripped an Englishman travelling near Rotoaira. Of course I thought it my duty to send for him, and demand restitution of the goods. He came, and sat in my tent door to listen to my reproof. He had formerly been a native teacher, but had relapsed into sin. He told me that God had departed from him, and that the devil had taken possession of his heart. After admonishing him to repent, and pray to be forgiven, I urged him, as a first step, to give up everything that he had taken, which he consented to do, and went to his house, and brought me three blankets, a coat, and a cloak, with some smaller articles, which I took with me to Wanganui, and left them to be claimed. I afterwards met the owner at New Plymouth, and informed him where he might meet with his property.

In the afternoon most of the party went

in the canoe which had brought the judge's party from Te Rapa, to which place I intended to walk in order that I might see a native village, Wai Marino, on my way. On reaching the village, I found the whole party, who had been driven on shore by one of the sudden squalls which are common on these lakes, and make the navigation dangerous for canoes. The wind moderated in a short time, and the canoe started again, and met us at a point of land jutting out into the lake, on which is an immense fighting Pa, now deserted, sufficient to contain some thousands of men. Our party being too large to cross at once from this point to Te Rapa, with some difficulty I induced some of them to stay behind, the same disposition to overload the canoe being apparent. We had not more than two or three miles to go; but, before long, a fierce gust came down from the hills, directly in our teeth, ploughing up the lake, and raising as much bubble as our canoe could bear. The men, however, paddled stoutly, and every stroke brought us more under the lee of the land, till, at last, we came into smooth water, and were thankful to land safely at Te Rapa, the residence of Te Heuheu, the great man of Taupo. A bright full moon shining upon the strong ripple of the lake, showed us its beauties under another very

ing, as he and I had travelled together we had so long, that it seemed quite natural much to in the heart of the country to bring together to Motutere, where left behind. afterwards parted, regretting the chief, who been able so spend the Summer at a colonial mansion, registrar, (Mr. Outhwaite), men, women, and the agent of the natives (Messrs.) we also retired At this place I fell

had heard much of him.—At the morning sermon stripped an Englishman the natives, urging them to air. Of course as their appointed minister. for him, and he listened very attentively, and He came, service was over, began a speech to my regret. He professed himself displeased at teacher placing Mr. Spencer at a distance that Chief, and said that the chiefs of New Devon had always taken the missionaries and their protection; that he was the only person to whom no missionary had been entrusted. His own backwardness of belief, he said, was owing to the bad conduct of the baptized natives, who discredited their profession; but that he was considering the subject, and when he had made up his mind between ourselves, the Wesleyans, and the Papists, he should join that body which he should see reason to prefer. After a long speech, he desired us to go and look out a

and as the site of a chapel and for Mr. Spencer, during his absences. After further friendly talks we took our leave, and walked through the villages of Tokaanu, to Rotoaira, about ten miles distant from Te Rapa. During the religious service at this place, I baptized the natives and their infant child; the porch of the house was used as serving us for a chancel, and the open air as the nave of our church, where a large number of natives sat in picturesque groups round their fires.

November 8.—Rotoaira.—Rotoaira Lake is immediately under the north side of Tongariro, whose snowy and rugged top contrasts very strikingly with the soft woodland scenery with which the opposite side of the lake is adorned. The Waikato River runs out of this lake, and after a very winding course falls into Taupo Lake, about three miles from Te Rapa. Leaving this place at ten A.M., we were on our way towards the Wanganui River by a path by which we heard that Mr. Taylor, one of our missionaries, was coming to meet me. Mr. Spencer returned from Rotoaira to Taupo, having now seen the furthest limit of his district.

We had not walked more than an hour, when we met Mr. Taylor, with a large party of natives. He reported that he had been

striking appearance. Immediately that we had landed, my travelling party of natives, much to their credit, went back in the canoe, to bring over the strangers whom we had left behind. After shaking hands with the old chief, who had retired to rest in his baronial mansion, (a long building, full of men, women, and children, with three fire-places,) we also retired to rest in our tents.

November 7.—Taupo.—At the morning service I preached to the natives, urging them to receive Mr. Spencer as their appointed minister. The old chief listened very attentively, and when the service was over, began a speech in reply. He professed himself displeased at the plan of placing Mr. Spencer at a distance from him, and said that the chiefs of New Zealand had always taken the missionaries under their protection; that he was the only one to whom no missionary had been entrusted. His own backwardness of belief, he said, was owing to the bad conduct of the baptized natives, who discredited their profession; but that he was considering the subject, and when he had made up his mind between ourselves, the Wesleyans, and the Papists, he should join that body which he should see reason to prefer. After a long speech, he desired us to go and look out a

piece of ground as the site of a chapel and dwelling-house for Mr. Spencer, during his temporary residences. After further friendly conversation, we took our leave, and walked by the hot-springs of Tokaanu, to Rotoaira Lake, about ten miles distant from Te Rapa. At the evening service at this place, I baptized two adults and their infant child; the porch of the house serving us for a chancel, and the open air as the nave of our church, where a large number of natives sat in picturesque groups round their fires.

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We had not walked more than an hour, when we met Mr. Taylor, with a large party of natives. He reported that he had been de-

tained by a flood for a whole week, and that he had some doubts whether the river would have subsided sufficiently to allow us to cross. As the weather was fine, I determined to make the experiment; but Mr. Taylor, wishing to see



TE HEUHEU'S PA ON TAUPO LAKE.

Taupo, went on to the lake, intending to rejoin me by another route. After we parted, the rain fell so heavily, that I had no hopes of being able to ford the river; we therefore turned back, and, making a forced march, overtook Mr. Taylor, encamped three miles from Taupo Lake.

November 10.—Proceeded in company with Mr. Taylor—a party of thirty-two in all; and after some little difficulty, arising from igno-

rance of the road, we reached the Wanganui River about noon on the 11th. The ford was rapid, and about breast high, but the natives carried Mr. Taylor over safely. I forded, with the aid of a tent-pole. We then came to a tributary of the Wanganui, the Wakapapa, which gave us more trouble, the natives being very unwilling to cross. Foreseeing that there would be more rain, I blew up my air bed, which is my state barge on such occasions, and the natives having made a frame of sticks for it, Mr. Taylor (who cannot swim) crossed in safety upon it, as I had before in the passage of Wananaki. The rest of the party soon followed by the more summary process of wading and swimming. The water was up to the neck, but the strength of the stream made it difficult to walk. The delay at this river made it necessary to encamp for the Sunday on the opposite bank, where we found a beautifully sheltered place, under a high bank, with the three requisites of a New Zealand camp in high perfection—fern, firewood, and water. The two parties of natives soon constructed houses for themselves, in front of our three tents; and before night all our preparations were complete for the repose of the morrow, which was as perfect as the greatest admirer of solitude could desire. Our little congregation of twenty-



NEW ZEALAND FOREST.

eight natives furnished us with suitable employment for the day.

November 13.—We arrived at the navigable part of the Wanganui River, but found no canoe. After some search the natives discovered two paddles.

November 14.—This day the flood increased so much, that it was evident the canoes which Mr. Taylor expected from below could not reach. We therefore blew up the air bed again, and placed it as usual upon a frame of sticks; and upon this two natives paddled down to the next inhabited place, reaching it, as we afterwards learned, the same evening.

November 15.—Flood still continuing, we put ourselves upon a ration of half a pound of rice and a small piece of ham. The natives added to our store by catching a parrot, five tuis, and a weka, (~~a~~ species of rail,) living themselves upon fern root, and insisting upon our taking their small remnant of potatoes, because, they said, we had no bread. We had difficulty in inducing them to keep a portion for themselves.

November 16, 17.—Digging fern root, roasting, pounding, and eating it, occupied the time of the natives. We, of course, had our own resources of reading and writing, with which I should have been quite content, if I had not been afraid of being too late for the govern-

ment vessel at Taranaki, which would have delayed me a month, and added 240 miles to my summer's walk. On the 17th, we were amused by reports that guns had been heard and fires seen,—the senses of all the party being by this time sharpened by hunger.

November 18.—At eleven A.M., to our great joy, a canoe appeared, but of a size insufficient for our party, a portion of which was obliged to be left to find their way by land, under the guidance of a native of the country, who came up in the canoe. The rest paddled merrily down the swollen river, passing some rapids, which made me thankful that we had not overloaded the canoe, and, in about two hours, we arrived safely at Kaiatawa, the highest inhabited settlement on the Wanganui River, and probably nearly 150 miles from the sea, by the windings of the river. Here I left Mr. Taylor, Mr. Cotton, and Mr. Nihill, with the main body of the natives, and, selecting three men upon whom I could depend, I took a small canoe, and started under the escort of an inhabitant of one of the Pas lower down on the river, being resolved, if possible, to reach Taranaki on the day appointed, namely, November 25. This evening we paddled to Te Mai, where I assembled the natives to Divine service, and afterwards slept.

November 19—Sunday.—Having ascertained the distances of some of the principal Pas, I resolved to take a service at each, in order to see the greatest possible number of natives, being disappointed in my hope of spending the week on the river by the delay of the canoes. We started at daybreak, and at a quarter to nine, the usual time for morning service, arrived at Utapu, where I found a congregation of more than one hundred preparing for Divine worship in a very neat native chapel. After spending two hours with them, I went on a short distance to Riri-a-te Po, where I superintended the usual mid-day school, at which the natives read the New Testament, and repeat the Catechism, ending with singing and prayer. Two hours more brought me to Piperiki, where I gave a short address to about two hundred natives, and inspected a new chapel which they had lately opened, a most creditable piece of native workmanship. From thence we proceeded to Pukehika, the most populous of the river Pas, where I assembled, at the evening service, a congregation of three or four hundred natives. A quiet row of one hour brought us, at sunset, to the residence of my companion at Ikurangi, where we slept. A more lovely day, in respect of weather, or one more full of interest in respect of its moral circumstances,

or of pleasure, from the beauty of the scenery through which I passed, I never remember to have spent. It was a day of intense delight from beginning to end—from the earliest song of the birds, who awakened me in the morning, to the Evening Hymn of the natives, which was just concluded when I reached the door of the native chapel at Ikurangi.

Monday, November 20.—Paddled down the river without stopping, till we arrived, at half-past two P.M., at the small English settlement on the right bank, four miles from the mouth. Here I went on shore to inspect the new church, now in progress, a plain wooden building for temporary use, for which the inhabitants have contributed in money and labour, to the value of 70*l.*, to be met by a similar sum from my Church fund. The scenery of the Wanganui River is very beautiful throughout; in many places the river is enclosed in walls of rock, leaving no footing on either side. The wood is, as usual, most luxuriant. The mouth of the river forms a harbour for small vessels, but like all the rivers on the west coast, has a dangerous bar. After visiting the English settlement, I crossed the river to the Mission station, on the left bank, where I spent two hours with Mrs. Taylor, in the house in which I had stayed last year with Mr. Mason, my

first spiritual son, ordained priest by me in September 1842, but drowned while crossing the Tarakina River, on January 5th, 1843. His widow is now at Wellington. At six P.M., I went, in Mr. Taylor's boat, to the heads of the river, enjoying, in my way, a lovely sunset view of Tongariro and Taranaki mountains, and encamped about two miles from the mouth.

November 21.—Walked by the same route as in November, 1842, to New Plymouth, where Mr. Bolland was stationed.

November 26.—Sunday.—Two native services and two English; the native congregation about fifty; the English about a hundred and fifty.

November 27, 28.—Visited various parts of the settlement; and walked to the Waitera River. Beautiful fertile valley.

November 29.—Her Majesty's colonial brig Victoria came in sight. Wind contrary.

December 3, Sunday.—At nine A.M. boat landed Mr. and Mrs. Bolland, Mr. and Mrs. Butt. Went to church with my two deacons, who divided the services with me. Small attendance of natives this day, the greater number having returned to their own places. Very thankful for the successful completion of the second point of my journey, the establishment of a clergyman at New Plymouth, and one

who had been given to me when I should have scarcely known where to look for another."

The Bishop afterwards sailed for Nelson, where he arrived December 8th, 1843.

"Went to the Rev. C. L. Reay's house, built since my last visit. Found a very comfortable and pretty cottage, with six rooms, built substantially of brick, for the sum of 150*l*. Visited the church buildings, the interior of which forms a neat little church.

December 10—Sunday.—At seven A.M. native service; at eleven, English service. I preached from Isa. v. 30, "If one look unto the land, behold sorrow," with reference to the unhappy event at the Wairau. The whole place seemed so changed since my last visit, by the death of most of the persons who had been kind to me on my arrival, that I felt a weight upon my mind all the time I remained.

In the afternoon, I rode to Waimea Plain, a rural district of Nelson, where a thriving village is springing up. The settlers expected a visit from Mr. Reay; but I took his turn for him, leaving him and the Rev. H. Butt, his new deacon, to divide the afternoon services between them. I found the congregation ready to assemble in the barn of a Scotch farmer, by name Kerr, whose wife insisted upon my regaling

myself with girdle cakes, fresh butter, and milk. In the barn I found a very orderly congregation of fifty persons, chiefly labouring men. After service, I went to inspect the new church, which is to be opened next Sunday,—a new little wooden building, to hold one hundred persons, with small bell-tower. The whole cost is 105*l.*, of which 35*l.* was contributed by the inhabitants in money, materials, and labour, entitling *them* thereby to two grants to that amount, one from my General Church Fund, and the other from the interest of the Company's grant for Nelson, by which the whole cost will be discharged. In the evening I returned to Nelson. My third deacon, Rev. H. Butt, had read himself in.

December 15.—Anchored at Wellington at nine P. M.

December 17—Sunday.—At half-past seven, native service; nine, barrack ditto; half-past ten, and three, English services; five, native ditto, assisted by Mr. Cole.

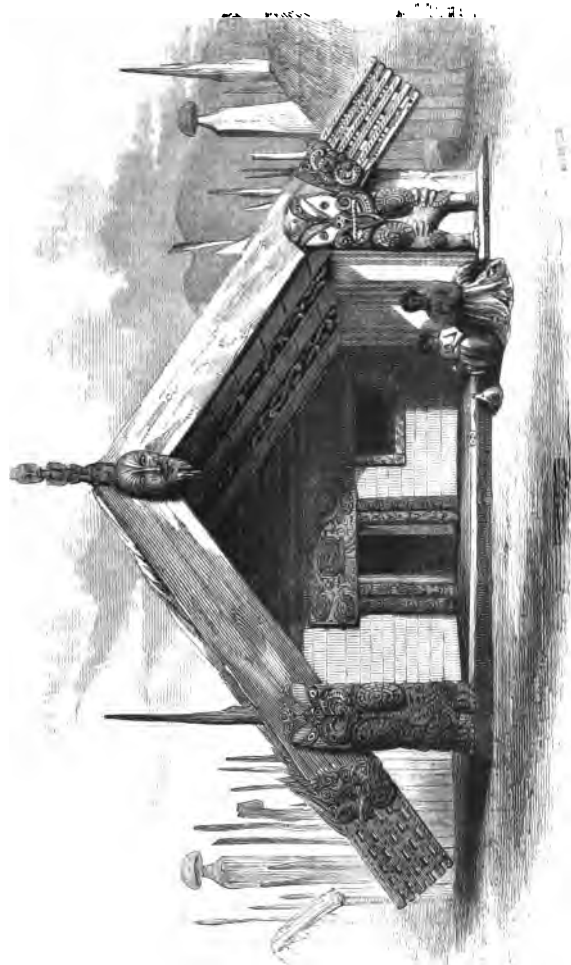
December 27 and 28.—I walked from Wellington to Waikanae, Mr. Hadfield's station, near Kapiti; where I found that a beautiful and spacious new chapel had been built since my last visit. The building fully deserves the titles I have given to it. It is about seventy feet long by forty. The interior is ornamented

with white basket-work, interlaced with grey rods in the spaces between the large upright pillars which support the roof; giving the appearance of the most delicate carved work. The upright pillars are painted with the deep red ochre of the country, and the timbers of the roof variegated with scrolls of white, after the native fashion. The whole is most thoroughly striking and characteristic, and, with the exception of the windows, is entirely of native workmanship.

December 29.—I examined candidates for confirmation, excluding those who had only been recently baptized; my wish being to place an interval of one or two years between baptism and the first reception of the Lord's supper; during which time the new converts should be in *statu pupillari*, as candidates for confirmation. After their confirmation, they will be admitted immediately to the Lord's supper.

December 30.—A large congregation, in number at least 400, quite filled the chapel, which presented a most beautiful and encouraging appearance. 120 natives were confirmed.

December 31—Sunday.—After the morning service, at which the chapel was again quite full, Mr. Hadfield assisted me in the administration of the Lord's supper to 130 communicants; after which the school began in the



RANOIMATA'S HOUSE.

manner already described, 300 or more being assembled in classes, for reading and catechising. In the afternoon we rode ten miles along the beach to Otaki, where the first persons who met us at the entrance of the Pa were Te Rauparaha and Rangihæta; names unhappily now too well known by the fatal affray at the Wairau. I greeted the former chief in a friendly manner, having good information that he had disapproved of the slaughter, and endeavoured to prevent it: but I did not think it desirable to hold any communication with Rangihæta, who had certainly taken a part in the death of the prisoners, after the cessation of fighting. The evening service was attended by so great a crowd, that the chapel could not contain more than two-thirds of the people. The remainder crowded round the windows and door. I preached on the translation of Enoch and Elijah, and the ascension of Christ; which seemed to strike Te Rauparaha, as he came to me afterwards, and repeated the heads of the sermon; comparing what I had said with some pointed expressions relating to the resurrection, which Mr. Williams had addressed to him four years before, and which had remained on his mind ever since. After service I held a long conversation with the old chief in Mr. Hadfield's house, and found him full of

inquiry after truth, though as yet undecided. Thus ended a year of mercies and blessings.

1844. *January 1.*—Examined candidates for confirmation at Otaki. Tamahona, the son of Te Rauparaha, came and offered to accompany me to the south; having formerly traversed, as a missionary, the whole of that country, which his father overran a few years back with a war party. I gladly accepted his offer, as he knows all the places and people in the Southern Island.

January 2.—Confirmed 143 natives after an address in the usual manner; and in the afternoon rode back with Mr. Hadfield to Waikanae, and spent my last evening with him, regretting that our duties permit us to see so little of one another, for he is a man whom I value much, and have endeavoured to mark my esteem by appointing him Rural Dean of the district of Wellington and Taranaki.



FAN-TAILED FLY-CATCHER
(Worn in the Ear.)



CHAPTER V.

THE BISHOP'S VISIT TO THE SOUTHERN ISLAND, FROM
JANUARY TO MARCH 1844.

January 6, 1844.—Left Wellington at noon in the *Richmond* schooner, twenty tons, Brown, master, with agreement to be landed at Akaroa, Otakou, commonly pronounced Otago, or Stewart's Island, as I might determine. The vessel was not remarkable for cleanliness or order, and the decks having shrunk since they were caulked, the wash of the sea filtered through upon the blankets of my party of natives, making them very cold and uncom-

fortable ; nor were the cabin berths altogether free from the same nuisance ; but in my case it was cured by the never-failing remedy of Macintosh cloth. However, we had a fine breeze from the north, and ran rapidly across the straits ; at sunset having a grand view of Tapu-aenuku, a range of snow mountains, about forty miles south of Cape Campbell, at the place called on the map, "The Lookers on," being the two craggy peaks of the mountain, underneath which, a few miles to the south, is an anchorage for small vessels on either side of a reef ; but you may scratch out from Wyld's map the words, " appearance of fine harbour," there being no appearance of anything of the kind.

January 7—Sunday.—Calm water. Divine service to English crew and passengers, ten in all, and afterwards to the same number of natives. Made very little progress.

January 8.—In sight of Banks's Peninsula. Fine wind from the north sprang up, and carried us on rapidly. Began to think of going at once to Otakou, but was informed that there was a scanty supply of wood and fresh water on board. We therefore determined to put in at some port on the peninsula for supplies. Pireka, on the south side of the peninsula, was selected as the most easy for egress to the south. We

passed the heads of Akaroa at five P.M., at which time the wind began to come down in fiery gusts from the bays and gullies of the land, making it necessary to have every sail in hand ready to be let loose. At seven P.M., arrived off Pireka, into which the little vessel worked against a fierce N.W. wind.

January 9.—A sultry and stifling wind from N.W. gave us warning of the approach of a wind of exactly opposite character from S.E., which accordingly began to blow about noon. It was immediately proposed to leave the vessel and proceed by land, to which my poor natives, having no reason to be charmed with their accommodations on board, gladly assented; and by one P.M. the back-loads were arranged, food cooked and eaten, and the whole party (viz. myself and ten natives), in marching order as usual. We walked till night over the steep hills of the Peninsula, passing two whaling stations, at one of which Bibles were declared to be of no use, as they would not be read: at the other, where there was a large family of young children, my offer of books was thankfully accepted. At sunset, from the top of the last hill at the S.W. angle of the Peninsula, we obtained a magnificent view over the vast plains of the south. Below us stretched out the apparently interminable line of the “ninety

miles beach," a continuous range of uniform shingle, without headland or bay. Within this shingle bank is a great lake, Waihora, filling up the space wrongly marked on the map as a bay of the sea, but really occupied by a fresh-water lake, the straight side of which running from the corner of the Peninsula parallel to the sea, is eighteen miles in length. Beyond the lake are plains of vast extent, bounded by a range of snowy mountains, behind which the sun was setting. To the S.W., the distant hills in the neighbourhood of Timaru closed in the view. At night we encamped at a very small native village, where a little party of nine or ten entertained us hospitably with eels, which form almost their only means of subsistence. The name of the place is Wairewa (not marked on the map).

January 10.—Walked between the sea and the Waihora Lake, over an alluvial bed of dry gravel, partially covered with reeds and dry grass, to a native village, Te Taumatu (eighteen miles from Wairewa), situated at the place where a river occasionally breaks out into the sea from a heavy flood in the lake. We crossed on dry land, the mouth being dammed up. The population of the place was about forty, with whom we conversed and distributed books. The place had not before been visited by a

Missionary ; but we found some natives able to read, and many acquainted with the Lord's Prayer, the Belief, and portions of the Catechism. Eels were still the principal food of the people ; but they had imported considerable numbers of *titi*, or mutton-bird, from the rocks about Stewart's Island. The *titi* is so fat, that the native mode of preserving it is to boil it down, and then to tie it up, in its own oil, in kelp bags, formed of the large air vessels of common sea weed.

January 11.—After service with the natives, we walked on from Taumatu till we came to a large river called Rakaia, much swollen with snow water, and milk white. One of my party of natives attempting to cross it near the mouth, was carried into deep water. Happily he had on his back a bag of clothes in a Macintosh case, which was no hindrance, but rather a support to him in swimming. If he had had the bag of books, or any other of the solid packages, he would have been in danger. We then went higher up, and by fording seven or eight branches of the stream, avoided the deep channel formed by their junction. From this river we had a tract of twenty-four miles to pass without fresh water, over a dry gravelly plain. My Macintosh life-preserver, as usual, did extra duty, being converted, on such occa-

sions, into a water skin. At night we encamped in the dry bed of a stream.

January 12.—After walking fifteen miles we came, to our great joy, to the Wanganui River, flowing from the snowy mountains through the plain, where we dined, and afterwards walked along the soft shingly beach till sunset; when we encamped by a small rivulet, which supplied me with an eel for supper. The want of water is so unusual in New Zealand, that I think this is only the second or third time that I have been obliged to carry it. This is a pleasing contrast to Captain Grey's account of his surveys in Western Australia.

January 13.—Arrived at a native settlement, Te Wai-a-te Ruati, standing out of the plain like an oasis in the desert. Its lofty Watas (potato stores) standing up against the sky, by the aid of a little imagination suggested the idea of the ruins of an ancient temple.

January 14—Sunday.—Spent at Te Wai-a-te Ruati in the usual services. The village population divided between the members of the Church of England and Wesleyans. No English minister had visited the place before my arrival; but native teachers from other places had duly informed them of the difference between (Hahi) Church, and (Weteri) Wesley. The discussions resulting from this division of

opinion took away much of the satisfaction of my visit to the Southern Island, as much of my time was spent in answering unprofitable questions.

January 15.—Registered inhabitants of Te



NATIVE STOREHOUSES.

Wai-a-te Ruati, fifty-five men, thirty-nine women, nineteen children. In the afternoon, proceeded over the plain to the beach as far as a fresh-water lake (Waitarakao), which forms the end of the ninety mile beach.

The general character of the rivers of this coast resembles the Sid in Devonshire. The mouths are blocked up by a shingle bank,

within which the river expands itself into a small fresh-water lake. Only a few of the larger rivers have an open mouth, as the Rakaia, Wanganui, and Waitangi. On this lake we found the principal chief of this part of the country, Te Rehe, living with his wife in a hut constructed of the bones of whales, with a thatch of reeds. After half an hour's conversation with him, we passed on to our sleeping place near Timaru, a deserted whaling station, exhibiting the usual decorations of such places, dilapidated Try-works, broken boilers, decayed oil barrels, and ruinous cabins, far worse than the generality of native dwellings.

January 16.—Walked along shingly beach, or over easy grass slopes, to a large pool by the side of the sea, in which were swimming a number of Putangitangi, or Paradise ducks, unable to fly, this being the season of their moulting. The natives immediately threw off their blankets and rushed into the water, which was shallow, and about a furlong in length. After an animated chase of two hours, spent in incessant diving, wading, and swimming, they captured eighteen, which formed a seasonable supply of food in this thinly inhabited country. The Putangitangi is a duck of large size, and beautiful plumage. I have never seen it north of the Manawatu River. After dining sumptu-

ously on ducks, we walked over a bad stony beach till sunset, at which time, while looking out for a good place to encamp, I espied a small smoke curling up at the distance of about two miles, which I concluded to be from the encampment of Mr. Shortland, brother of the late Colonial Secretary, and Sub-Protector of Aborigines, whom I expected to meet on his way from Otakou. Following the direction of the smoke, I found Mr. Shortland just encamping for the night. He had no expectation of meeting me, and was not a little surprised. We spent the evening very pleasantly together; and I obtained from him an estimate of distances for my remaining journey, giving him my distances in return.

January 17.—Parted from Mr. Shortland, and proceeded southward, towards a column of smoke, which guided us to a temporary encampment of a native chief, by name Te Huruhuru, who was eel-catching on the Waihao River, with a small party of friends. He entertained us with eels, which I returned by a present of books. His manners were singularly pleasing, though he has scarcely ever seen any more polished models amongst our countrymen than the whalers on the coast. In the afternoon, he accompanied us to the Waitangi River, of which he is the principal Charon. We

arrived on the bank a short time before sunset, and found two of the boats of the country (called *mokihi*) ready for our use. The *mokihi* is formed of bundles of rushes, bound tightly together in the form of a boat. No kind of boat could be better suited to the river, which is a deep and rapid torrent, rushing through a labyrinth of gravel banks and small islands, and in summer much swollen by the melting of the snow on the mountains in the interior. To cross it, it is necessary to start at some point where the main stream touches the banks, and to keep the same channel, till it winds its way to the opposite bank; in order to which it is necessary sometimes to go down the stream several miles. The *mokihis* are first built twenty or thirty miles from the mouth, and perform this zigzag course till they reach the sea, where they are turned adrift, it being impossible to work them up against the stream. Te Huruhuru himself took me under his care, with the whole of the baggage, leaving the greater number of my natives to follow in the other canoe. We launched off accordingly, and made a rapid and prosperous passage to the opposite bank, going down about two miles of the river before we could reach it. We encamped for the night in a small copse on the southern or right bank. The Waitangi River runs from west to east,

through a vast plain of forty or fifty miles in length, and about twelve in width, stretching east and west, without a tree or shrub.

January 18.—Walked over a beautiful grass plain, at first altogether without trees, but after twelve miles covered with the Ti palm; from the fibres of which the natives collect an insipidated juice of delicious flavour, by baking the fibres in their ovens. The tender shoot also is eaten by them as a vegetable. At night we encamped by the side of a small pool called Orore.

January 19.—Stopped to breakfast at an uninhabited native cultivation, in a small wooded knoll. The sight of trees was rather refreshing, as there are none between the Peninsula and this place, Awa Mohiki, (a distance of 170 miles,) with the exception of one clump of trees on the plain near Te Wai-a-te Ruati. After breakfast we walked on to Moerangi whaling station, passing on the way, about two miles from the station, some most remarkable boulders, if such they may be called, which appear to have been formed not by rolling but by crystallization. Several of the balls are of the diameter of five feet; some of the largest have been broken, and disclose the structure of the interior, which is cellular, composed of pentagonal prisms of yellow spar, converging to

the centre, the prisms being filled with indurated clay. On the outside of several is a spherical outer casing of the same indurated clay.

Remained at Moerangi, a whaling station, but of a better stamp than those which I had seen on the Peninsula; the men having employed their spare time in agriculture, and having good crops of wheat and potatoes on the ground. I had much conversation with several of the men on their habits of life; and distributed among them some Bibles and Prayer-books. In the evening, walked over to the native village.

January 20.—Stayed at Moerangi; engaged in examining candidates for baptism. Whole number of natives, about 100, many of whom were Wesleyans.

January 21—Sunday.—Native services as usual, and a service to the English, at the whaling station, at which eighteen assembled in a barn. In the afternoon, I baptized four natives.

January 22.—Embarked in a large sealing boat, belonging to the natives, to sail southward as far as wind and weather might permit. We were in all about fifteen on board, with an iron pot for a kitchen, and several baskets of potatoes, and some salt pork. The weather was

beautiful, and the sea perfectly calm. Another sealing boat, also filled with natives, accompanied us on its way to Ruapuke, in Foveaux Straits. After a little while, a breeze sprang up, which carried us on rapidly, till we came near to Waikouaiti, a Wesleyan Mission station; when suddenly the north wind ceased, the sails flapped, and a strong south-east blast rushed up, blackening the water as it came. Happily we were sufficiently advanced to reach Waikouaiti, otherwise we must have run all the way back (twenty miles) to Moerangi, as is often the case. At Moerangi, for instance, we found a crew, who had run to within a few miles of Akaroa (150 miles), but meeting with a northerly wind, had to return to Moerangi, there being no intermediate boat harbour. In our case we were more successful, as we ran safely behind the headland, and into the little river of Waikouaiki, twenty miles from Moerangi, and ten from Otakou. Here we found a small schooner (the *Perseverance*), belonging to Tuhawaiki, a native chief residing on Ruapuke, an island in Foveaux Straits. I went on shore, and went to the house of Mr. Watkins, Wesleyan Missionary, by whom I was hospitably entertained. In the evening I catechized his natives.

January 23.—The wind being contrary, I

stayed at Waikouaiti, and walked over the settlement, visiting most of the English settlers: many of whom had good fields of corn nearly ready for harvest. In the afternoon rode to a large farm belonging to Mr. Jones, a merchant of Sydney, where I saw a noble field of wheat of fifty acres, and a very large stock of cows, sheep, and horses. Here, on visiting a sick woman, I was obliged to call in an interpreter, not (as you might suppose) for the native language, but for pure Irish: the poor woman not being able to speak a word of English. I confess that I felt ashamed, for if any natives had been near, they would not have understood my being ignorant of the language of my own countrymen. Nor indeed can we justify our want of interest in the languages of our own countries, while we take pains to acquire so many others. In the evening, had much conversation with Mr. Watkins on the subject of our respective missions.

January 24.—At sunrise, the wind being fair, my natives called me to proceed to Otakou, where we arrived in a few hours. Before I left Waikouaiti, I had engaged Tuhawaiki to take me up at Otakou, and carry me to the south. From Moerangi, the character of the country had changed; the grassy plains which extend from the Peninsula southward, having come to

an end, and been replaced by bold conical hills, with abrupt cliffs standing out of the sea. Otakou is a small harbour, but good, and well marked from the sea by two patches of very white sand, which can be seen from a long distance. My tent was pitched at a small native settlement, about a mile from the English, from which I visited most of the inhabitants, distributing books, and baptizing their children. One of the adult natives, whom I had baptized at Moerangi, was left here as native teacher, to minister to the Church-of-England natives.

In the evening, the wind being fair, we went on board Tuhawaiki's schooner, but did not sail till the following morning. My native commodore had made preparations for my reception, by carefully cleaning the little cabin (nine feet by five), and spreading a new table-cover, bought on purpose at Otakou. Altogether, the contrast with the miserable *Richmond* was very creditable to the native flag of New Zealand. The cabin was given up to my use, with the reservation of a right of way for the chief and his wife to pass to their berth in the middle of the vessel. I soon found that I should be very comfortable on board, though I had not much space.

January 26.—Early in the morning, the *Perseverance* worked out of Otakou Har-

bour, and having cleared the heads, ran to southward with a fair wind ; by which we were enabled to steer along the shore, and note down on the map the native names of the headlands and the hills. The whole coast is broken and bold, till the south-east corner of the island, after which the land is level for many miles along the north shore of Foveaux Straits. Our crew consisted of two English sailors, and three natives ; but we had four other Englishmen on board, as passengers to the southern whaling stations. These men were acquainted with the whole coast, some of them having been upon it as sealers or whalers for more than twenty years. I could not have been in better hands, for they knew every nook in which a vessel could lie in a gale. Their anecdotes of the early history of the country were very entertaining, and very favourable to the character of the natives, even in their heathen state. In the company of these men, I soon found the whole of that mystery which had hung over the southern islands passing away ; every place being as well known by them as the northern island by us. The map of my diocese thus began to be presented to my mind in a practical form ; as I ascertained, one after another, the exact position of every inhabited settlement, and the number of its inhabitants. A steady

substantial table in the cabin favoured my usual habits of reading and writing, in which I indulged without interruption, emerging occasionally half way up the companion ladder to take my view of the coast, and to write down the names of places on the map.

January 27.—The land being very indistinct, I indulged in uninterrupted reading and writing all the morning. Wind still fair. At noon, the mist cleared away, and I resumed my survey of the coast. At half-past five P.M. we landed one of our English passengers at Tautuku, a whaling station, a few miles south of Molyneux Harbour. At sunset we were off the entrance of Waikawa Harbour, from which the coast bears away almost due west, forming the northern shore of Foveaux, or Favourite Straits.

Sunday, January 28.—In the morning Ruapuke Island, the residence of my native commodore, was full in view; but the wind being light, we did not reach it till the afternoon. In the morning, I held the usual native and English services on board. Afterwards enjoyed the lovely calm of the straits, resembling so many Sundays which I had spent on board the *Tomatin*; but here I had the additional advantage of a land view, and land peculiarly interesting to me, as being the furthest point of my diocese. To the west was the island for

which we were steering, moderately elevated above the sea, and indented with deep bays, in the form of a Maltese cross, so that the walk round the island is of considerable length.

About five P.M. we tacked into the little cove in which Tuhawaiki's village stands, and went on shore to our evening service, which, however, was not numerously attended, as the greater part of the natives live on the other side of the island.

Monday, January 29.—A congregation of two hundred assembled from all parts of the island to morning service; after which I held a school, and found a large class of more than twenty able to read, though no English Missionary had ever visited the island before my arrival. Their first instructor was Tamahona, the son of Te Rauparaha, whom I have before mentioned as having been sent by Mr. Hadfield on a missionary expedition to these parts. My lodging while at Ruapuke was in Tuhawaiki's house, which he vacated for my use. It contained two rooms, in one of which was a large fire-place and chimney; in the other, a boarded bed-place, which the Countess of Ruapuke had carefully spread with two beautiful new red blankets, furnishing also the room with carpet and looking-glass. I regret to add that another part of the furniture of the room was a large

barrel of rum, which the chief kept for the use of his English sailors, and for sale to the whalers : a vile practice into which he has been led by his English companions, and against which I duly remonstrated.

The view from the beach in front of my house was most beautiful. The whole length of Stewart's Island just fills the opening of the bay, forming a succession of wooded hills, decreasing in height till they taper down into a low spit of land at the eastern end ; in the foreground, a grand mass of rocks resembling granite, and covered with a red lichen, with other blocks of the same stone standing up like broken pillars among the low brushwood on the hills surrounding the harbour.

In the afternoon, two English settlers came over to request me to marry them to the native women, with whom they had been living many years. They appeared, by all reports, to have conducted themselves well ; and one of them, though scarcely able to read himself, had instructed his children in a way which surprised me. I sent them home to fetch their spouses to answer for themselves, and they were afterwards married.

January 30, 31, and February 1.—A violent gale from the south detained us in harbour, and gave me an opportunity of visiting all the

small settlements in the islands, and holding reading-classes and services in most of them. In all I found some natives able to read, and in one especially, a very intelligent party under the care of a well-informed teacher. Here, as in other places, there was too much discussion about Weteri and Hahi (Wesley and the Church). We need not wonder at the controversies which are raging at home, when even in the most distant part of this most remote of all countries, in places hitherto unvisited by English Missionaries, the spirit of controversy, so congenial as it seems to the fallen nature of man, is everywhere found to prevail, in many cases to the entire exclusion of all simplicity of faith. In Ruapuke, as throughout the greater part of the Middle Island, the use of canoes has been superseded by that of English boats, which the natives buy from the traders with whalebone, found in considerable quantities on the beach after a gale. They manage our boats with great dexterity. Ruapuke is a charming little island, containing all the characteristic features of New Zealand in miniature; woods, swamps, hills, lakes, bays, and rocky headlands, with pretty native villages (pretty, I mean, when seen from a distance), enlivening the scene. I was much pleased with my stay, though the advantage of it, in a reli-

gious point of view, was much impaired by the dissensions among the natives.

February 2.—The wind having abated, we beat out of our little bay; intending to sail either to Stewart's Island, or the Bluff (on the northern shore of the Straits), as the wind might serve. Having cleared the land, we found the wind fair for the Bluff, distant twelve miles; whither we arrived at three P.M., and ran in under a bold woody headland, rising like an island out of a perfectly flat plain. I found here a considerable whaling station, where I visited, as usual, most of the settlers, distributing Bibles, and children's books, and giving them good advice, which in all cases was very patiently, and in some very thankfully received. The foreman of the station, who had just taken to himself a half-caste partner, had already promised to marry her at the first opportunity, and they were accordingly married the next morning. Gave the settlers strong lectures on the subject of the education of their children, and obtained a promise from the two best "scholars," that they would collect the children, and instruct them; for which purpose they were furnished with books out of the ample supply granted me by the Society for promoting Christian Knowledge.

February 3.—In the morning I married two

couples, and baptized eight children ; and afterwards started, with a fair wind, for Stewart's Island, but a calm coming on, we did not reach it till dusk, when we anchored in Horse-shoe Bay. Two great American whalers floated on the water at the mouth of the bay. Remembering the Bishop of New Jersey's conversation at Eton on the unity of our Churches, I determined to send in the morning to offer to perform Divine service on board ; but they disappointed me by sailing at break of day.

Sunday, February 4.—At eight A.M. I started with my native crew in a whale-boat, to go to perform Divine service at Port William, the principal native settlement, though a small one, in Stewart's Island. I then began to see the extreme loveliness of the shores of this island, with its woods feathering down to the water's edge, and its noble bays indenting the coast at short intervals, with rocky points, interspersed with brushwood, between them ; the whole crowned with the wooded height of Saddle Hill, from which the last patch of snow had, as I was told, only just disappeared. The distance from Horse-shoe Bay to Port William is only four miles ; but, having wind and tide against us, we were more than two hours on the water. At last we came to the village, nestled in the hollow of the bay, with its little cultivations

cut in patches out of the continuous forest, and a small river flowing by them. We found a party of forty natives, under a most intelligent chief. This place had not been visited by any teacher, either native or English; but some of the men knew the Belief, and the children could repeat portions of the Catechism. To this, then, the most distant settlement in my diocese, the Word of God had come, and prepared the hearts of the people to receive gladly the instruction which I gave them, confirming fully an opinion which I expressed last year, that there is no part of New Zealand where the Gospel is unknown. After Divine Service and school, I distributed books among the natives, and took my leave; and after visiting another small native settlement, I passed the mouths of Half-moon Bay, Horse-shoe Bay, and Paterson's River (three beautiful harbours in the space of seven miles), and arrived at the Neck, a peninsula forming the east head of the above river, intending to assemble the English settlers to evening service; but I found they lay so far apart that there was not time to send to let them know of my arrival. I was, therefore, obliged to content myself with a native service with my own party, and a few women, whose husbands were absent.

Monday, February 5.—The whole English population of the neighbourhood assembled early in the morning. Men, 10 ; native women, 14 or 15 ; children, 25. The men were all desirous of being married ; to which, after special inquiry into the circumstances of each particular case, I assented, and married the ten couples, and afterwards baptized seventeen of their children.

The native women living with Englishmen are in a most unhappy state of ignorance ; but, in many cases, the children will be able to instruct their mothers. One little boy, in particular, whom I examined, was remarkably well-informed. As the half-caste children usually speak both languages, they may be of great use in this way, if they can first be well taught. The husbands are generally unable to communicate with their wives, except on the most ordinary matters of daily life.

In the afternoon I returned to Half-moon Bay, with a strong wind, which made our boat dance like a cork over the waves.

February 6.—Calm and misty morning. Set sail, and, after some delay, drifted out of the bay. Sailed to the westward with a light breeze and calm sea. The mist soon melted away, and a bright sunshine lighted up all the hills, and deepened the shadows in all the valleys. About

noon, came to Murray's River, where upon our firing a gun, a boat came off to us with four English settlers, the whole white population of the place. I went on shore and found a tribe of children, one man having eight of his own. The party had built a comfortable house, and had cultivated a considerable extent of land; the produce of which, with an abundant supply of fish, affords them a comfortable maintenance. Like all the settlers on these straits, they were extremely contented. Here I married four couples, and baptized nine children, giving the parents, as usual, much earnest advice, and distributing Bibles. Prayer-books, unhappily, had fallen short, from the great demand; every one almost being anxious to possess one. The children in this place were perfectly clean and tidy in their dress, though they had no notice of my arrival, and certainly could not divine from the appearance of my vessel that any dignitary of the church was coming among them. I am not certain that my own personal appearance would impress them more than my vessel, after four months of travel, though I try hard to keep up my episcopal costume.

Leaving Murray's River about three P.M., we glided gently along the shore, passing successively some wooded points (having the prevailing shape of the island, namely, a saddle), the

principal of which bears the name of Saddle Point. There are no harbours in this part of the northern shore of Stewart's Island. Towards evening the wind died away, and left us drifting with the tide within sight of the fine rocky head, at the north-west corner of the island, called Raggedy Point. Beyond this, Codfish, or Passage Island, was in view, the Ultima Thule of my visitation. I went to bed, with the happy thought, that if it should please God to speed us through the night, by the next morning I should be homeward bound.

February 7.—In the morning a clear blue sky, calm and sparkling sea; the peaked and jagged rocks of Raggedy Point close to us; Saddle Hill rising grandly behind them, Passage Island just a-head; to the south, the western shore of Stewart's Island, opening as far as Mason's Bay; to the east, the Bluff, looking like an island, the flat land near it being below the horizon; to the north-east, the swelling hills about the New River and Jacob's River, as far as the great bay, marked on the map as Knowsley Bay, over which no land was visible: but further to the westward, from the edge of the bay, rose a noble chain of mountains, capped with snow, their serrated outlines standing out boldly against the sky. Solander's Islands, dimly seen at the distance of

twenty-five miles, closed in the view to the westward.

About noon came to an anchor. Went on shore. Sandy beach, enclosed by wooded hills. Cluster of small houses on the bank of a small river of red water, like the peat streams of North Wales. In front of the houses sat thirteen native women and fifteen children, but the men were out in their boats fishing. I catechized the women and children, and found them less ignorant than others whom I had seen. One young native was able to read, so I gave him some books and appointed him teacher. This was the only place in which the native women seem to have regular prayers, most of them having come to live with their English mates before the introduction of Christianity. It is a humiliating truth that these women have actually been kept back from religious knowledge by intercourse with our countrymen, which has taken them away from their own villages, where the Gospel was fast spreading, to places where, as one settler told me, they had not had a word of religious instruction till my arrival. In the afternoon the men returned with their boats laden with fish. In a moment all the little population was alive—children dragging up cod-fish (*hapuka*) nearly as large as themselves; ducks, geese, pigs, and

dogs, all sharing the joy. After conversation I married three of the men, rejecting one; and another was refused by his native partner, who "*kinoed*"¹ him most resolutely. After the weddings eight children were baptized, and the day closed with an evening service with the native women and children; after which I set sail at sunset, with great joy and thankfulness that my face was now set to the Waimate.

February 8.—In the morning, when the mist cleared up, we found ourselves near Rarotonga, or Centre Island; and at 1 P.M. anchored off Wakaputaputa, a native village. Went on shore, and found a large party drawn up to receive me, under Maunsell, a native teacher, baptized by Mr. Hadfield. This is the last of the inhabited settlements on the middle island, and lies about twenty miles to the eastward of the Waiau or Knowsley River, as it is called on the map. On registering the inhabitants, I found in all one hundred and thirty men, women, and children; of whom fifteen, to my great pleasure and surprise, were able to read well. Two of them were so apparently qualified for baptism, that I departed from my usual rule of probation, and baptized them. Their manner was most devout and reverential, and one of them

¹ The native expression of aversion; literally *bad*.

was in tears during the whole service. With them were baptized three infants. There appeared to be no dissension in this village, which was a refreshing contrast to the rest of the island. After distributing books, and preaching to them at the evening service, I set sail at dusk, and steered east for Aparima, or Jacob's River.

February 9.—Early in the morning entered Jacob's River, bumping slightly on the bar, it being nearly low water. Anchored off the English settlement, a whaling station, and went on shore. Assembled the English, fourteen or fifteen in number, (twelve more absent,) and explained to them the object of my coming. The sight of two married Englishwomen was pleasant to me, as I had not seen a country-woman since I left Otakou.

February 11—Sunday.—Performed the morning and evening services as usual, to the natives and English; the latter all attending, and behaving most respectfully. In the course of one of my sermons I happened to speak of the sin of swearing, which led some of them to come to me after the service, and express their sorrow for the bad language which I had heard them use on the former day. At various times I had much private conversation with several of them, and saw reason to hope, that by a kindly and judicious attention to this, as well as other

stations, they may be moulded into much more orderly and christian communities. For this purpose I must have, before long, a visiting Clergyman in the Straits, to live in some central place, and travel from station to station ; which he will have no difficulty in doing, as four or five small vessels are kept in the Straits, in which he could take his passage. The great hold upon these men is their love of their children. They were most earnest for schools, and offered to pay considerable sums for their children's education. Their care of their orphans also won my heart. Their business of seal catching leads them into many dangers, by which several lives have been lost ; but the children of the dead have always found protectors in the friends of their fathers. Many of these orphans will, I hope, be transferred to my schools.

I had now completed my circuit of all the inhabited places on the straits, with the exception of a very small native settlement on the New River, O Maui, between Jacob's River and the Bluff ; to which I was obliged to content myself with sending a present of books ; and I was now most anxious for a speedy return, as I had written to the Governor, to request him to allow the Government brig to meet me at Akaroa, on the 15th of February. It was now the 11th, and I was three hundred miles

distant ; but to my great joy, on the 12th of February, Monday, at daylight, a south-west wind sprang up, which soon freshened into a considerable gale, before which we ran, almost without shifting a sail, till we entered Akaroa Harbour, at ten A.M., on Wednesday, the 14th of February, having completed the distance from Jacob's River in about fifty hours, and arriving one day before my appointment.

Akaroa is a noble harbour, seven miles in length, with rather a narrow entrance, widening into a broad sheet of water, perfectly land-locked ; the only drawback is the height of the hills around it, from which furious gusts come suddenly down, endangering small vessels, if the sails are not kept in hand. A French corvette, *Le Rhin*, and eight French and American whalers, were lying at anchor. As soon as we had anchored, Mr. Robinson, the police magistrate, came on board, bringing me letters, among others one from the Governor, stating that the brig could not call for me at Akaroa, but had gone direct to the Chatham Islands. He thought that I could not be at that place at the time proposed, and was unwilling to delay the vessel. I therefore engaged Tuhawaiki to carry me on to Wellington. The wind being now contrary, I stayed two days at Akaroa, and looked over the settlement, where there are about eighty French

settlers, and about fifty English, with a few Germans. Some of the French settlers have good gardens.

M. Berard, the Commandant of the corvette, was very polite to me, and placed his house at my disposal. One day I dined on board his vessel, in a style which contrasted amusingly with the mode of life on board Tuhawaiki's "Goelette," as I was received on board with a salute, the crew drawn up in order, and a variety of other formalities.

February 15.—The wind being still contrary, I walked over to Pigeon Bay, on the north side of the Peninsula, having directed Tuhawaiki to bring his vessel round to take me up. In this bay I found some Scotch settlers of the right sort; living in great comfort by their own exertions, making every thing for themselves, and, above all, keeping up their religious principles and usages though far away from any ministerial assistance. The name of the family was Sinclair; I spent the evening with them, and conducted their family prayers.

February 16, 17, 18.—Spent at Port Levy, a port a few miles to the westward of Pigeon Bay. A few miles further to the westward, with only one headland between the two harbours, is Port Cooper, now much talked of for a new colony. A large party of natives had assembled at Port Levy, in hopes of selling land; so that I made

acquaintance with most of the principal chiefs of the Middle Island, whom I had not before seen.

Port Cooper is surrounded by precipitous hills, with very little level ground, but an opening can be made, without difficulty, to the extensive plains which range along the eastern shore of this island from Kaikoura (Lookers on) to Moerangi.

February 19.—Tuhawaiki not arriving, I was tempted by a prospect of fair wind, to embark on board a new schooner just built in Port Levy, and starting for her first voyage to Wellington. Her name was the *Eliza*, 35 tons burden. We made little progress during the night.

February 20.—Becalmed all day. Discovered that our crew knew nothing about their business; and wished myself back in Tuhawaiki's vessel. Only one small cask of water on board, and no boat to fetch any more.

February 21.—Arrived at noon, at Matanau Island, where we were to unlade some timber for a new whaling station just being formed. This island is forty miles north of the Peninsula. Several boats came off to unlade the timber, to all of whose crews I made the same request, that when they had landed their timber, they would bring off some stones for ballast, instead of returning empty. I might as well have talked

to the stones, for not an ounce of ballast would they bring, though we parted with several tons of timber. However, we took on board two large water casks, which made my mind easy on that score. So I made up my mind for a long passage. Happily we took on board a passenger, an old seaman, who afterwards proved to be the only person on board who understood his business. At night we sailed to the northward.

February 22.—Becalmed all the morning. At eleven a strong wind sprang up from the north-east, which soon convinced our good folks that I had been right in asking for ballast, for the vessel could not carry canvass enough to work to windward; and we consequently made much lee-way. The wind being contrary, they determined to run back to the island for ballast; but just as we neared it, the wind changed to the north-west, and, as we were unable to beat, we were driven off the shore. We then lay to, and drifted back several miles towards the south. At sunset a stormy wind came off shore from the west, which seemed to portend a heavy gale; it was therefore determined to run back to Port Levy, and we steered our course accordingly all night.

February 23.—Went on deck before daylight, and found the vessel gliding steadily along, a few miles from the mouth of Port Levy. Went and lay down again, but was awakened by a

commotion over head, and found that a fierce east wind had suddenly come on, and that every sail must be close reefed. Our head barely lay up to Port Levy, and it was quite clear that the vessel, making so much lee-way, would not fetch even Port Cooper, though two or three miles to the westward. I therefore concluded that we should be driven ashore, on the beach north of the Peninsula, in the deep bay of which we now seemed to be shut in. Our old sailor passenger, as he afterwards told me, was of the same opinion, and had made up his mind, if we failed in reaching Port Cooper, to recommend the master to drop his anchor, and leave the vessel to ride out the gale if it could : we ourselves going on shore in a whale-boat, which we had taken on board at the island.

While we were in this state of suspense, the impossibility of reaching Port Cooper becoming more apparent, we suddenly espied Tuhawaiki, sailing gallantly out of Port Levy with a fair wind, and bearing away several miles to the eastward, under shelter of the Peninsula. Presently afterwards, our wind also shifted to south-east, and we immediately *wore*, from inability to tack, and bore away after him : most thankful to be thus extricated from the unpleasant position in which we were placed. We soon passed Tuhawaiki, as the wind became fair, and our lightness was then in our favour :

and we ran rapidly all day, when the wind died away and left us off Kaikoura (Lookers on).

February 24.—Calm night. Tuhawaiki gained six miles upon us in the night; and we both continued in sight one of another all day. Wind contrary. We made little progress. Tuhawaiki's vessel, being much better worked, left us far behind.

Sunday, February 25.—Services on deck. Light wind, but contrary.

February 26, at 1 A. M.—A fair wind, but our sailors thinking it contrary, lay to till day-light; when our sailor-passenger came on deck, and took the command. We had then drifted so far to leeward, that the wind was no longer fair for Port Nicholson; and accordingly we stood over into Wairampa, or Palliser Bay, a place notorious for the detention of vessels. Under Baring Head we *wore*, and sailed back across the Straits towards Cloudy Bay; another schooner, equally ill managed with our own, *wearing* about from the same inability to tack. Two such discreditable vessels sure never were seen in Cook's Straits at the same time. While in this dilemma, we saw the clouds lighting on the snowy peaks of Tapuaneuku, near Kaikoura: our enemy, the north-west wind, died away, and in half an hour, a breeze from the south increasing to a strong gale, brought us rapidly into Port Nicholson. To my exceeding joy I

heard that the Governor¹ and the "Victoria" brig were still there, but ready to sail on the morrow. His excellency met me on the jetty, and received me most cordially. I afterwards dined privately with him at Barrett's Hotel. Tuhawaiki arrived three hours after us, having gone too far out to sea.

February 27.—Presented Tuhawaiki and Tamahona (Te Rauparaha's son) to the Governor. Afterwards went with the Governor to choose another site for the church, the first chosen being found ineligible. Obtained a grant of the place I most wished for; and hope soon to be able to raise a fund for beginning the chancel. In the meantime, a wooden nave will be begun immediately, funds having been left for that purpose by me in the hands of Mr. Cole, and other managers appointed by me. Cleared up various matters of business, and received numerous visitors; among others, Mr. Justice Chapman, the new judge, who spoke very co-operatively on Church matters. At midnight, went on board *Victoria*, which seemed a floating palace after the *Richmond*, *Perseverance*, and *Eliza*.

March 6, 1844.—Arrived at Auckland.

During my absence, my little private chapel,

¹ Captain R. Fitzroy, who had been appointed Governor on the death of Captain Hobson, in 1842, and who had arrived in New Zealand at the beginning of 1844.

on the allotment adjoining the Chief Justice's, had advanced considerably; and being of solid stone, was a most refreshing sight in the midst of the wilderness of weather-board.

March 13.—Sailed to the Tamaki River, to see the new Church, of which a stone chancel is nearly completed, on a plan very similar to my private chapel at Auckland. It is a solid venerable-looking building, of grey stone. Mr. Church, Mr. Spain, Mr. Kempthorne, and others, have subscribed, in money and labour, more than £100, which I have promised to meet with an equivalent. The greatest good feeling has been shown by the settlers, who wish, when the chancel is built, to go on upon the same terms of "equivalent," to build and maintain a school, and, if possible, to provide for a resident Clergyman. But I fear that the distress of the Colony will bear heavily upon them, and delay the execution of their good intentions.

Sunday, March 17.—At nine—native congregation of 300 at St. Paul's Church. At eleven—consecrated St. Paul's Church, assisted by Mr. Maunsell and Mr. Churton. The debt is now happily paid off, with the exception of that portion of it which I advanced upon loan as part of the College fund bequeathed by Mr. Whytehead. After service—native School under verandah of Government House.

March 18.—Went on board the “Victoria,” at sunset: Mr. and Mrs. Maunsell, and five children, accompanying: in all, twenty-five cabin passengers, including four boys for St. John’s Collegiate School. After a most calm and delightful voyage, we anchored at the mouth of the Kerikeri River, in the Bay of Islands, on Wednesday, March 20th, at ten o’clock, and my native crew rowed us up to the station, where we landed at noon.





CUT STONE EAR-RING.

CHAPTER VI.

FROM MARCH 1844, TO MARCH 1845, INCLUDING THE BISHOP'S
NARRATIVE OF THE AFFRAY AT KORORAREKA.

It is now our painful task to trace the progress of those events which for a time obscured the prospect and blighted the hopes that had been for so long a period entertained of the triumph of Christianity in New Zealand, and suspended the work which had been so successfully carried on for nearly thirty years.

The year 1844 was marked by the first appearance of disaffection on the part of the natives towards the English Government, and it was accompanied, in many districts, by a growing indifference to religion, and a neglect of the opportunities of instruction, which the natives had formerly prized so highly. Mr. Maunsell thus describes his feelings with re-

gard to the position of his district during this year. "It is impossible to conceal from oneself that our progress is not so strong or lively as it was formerly. The natives will not travel such distances as they formerly did to seek baptism or instruction. Still I am thankful to be able to record that though in Manukau (near Auckland) some of the baptized natives have lapsed, yet in my own immediate station (Waikato) only two have been brought before the Bishop to be admonished, and restored to Christian communion. During my absence at the Waimate, whither I was summoned to attend the meeting of the Translation Syndicate, the native teachers maintained the services and schools in regular operation, and I therefore found the station on my return in a much better condition than I had expected. At the same time, one cannot but feel that the present aspect of the district generally is calculated to excite anxiety and demand attention."

The Translation Syndicate alluded to in this Report, met at the Waimate in May, and were occupied till September, 1844, in the important work of revising the New Zealand translation of the Common Prayer-book. The committee consisted of Archdeacon W. Williams, Rev. K. Maunsell, Mr. J. Hamlin, and Mr. W. Puckey; the Bishop presiding over the meetings.

On the 22d of September, 1844, the Bishop held an Ordination at the Waimate, when Messrs. Hamlin, Chapman, Colenso, J. Matthews, and C. P. Davies were admitted to Deacon's orders. There were three Archdeacons and four clergymen present, besides a number of respectable Europeans, and about 500 natives. Early in the year 1844, the Mission received an important addition by the arrival of the Rev. G. A. Kissling, who having been compelled by ill health to quit his field of labour in Africa, devoted himself to the work in New Zealand, and was stationed in the Eastern District at Kauakaua, near Hicks's Bay. Some extracts from his journals will be read with interest, as containing the sentiments of one who had had the advantage of missionary experience and observation for many years.

“The Chief, our native teacher, and the principal men of the Pa Kauakaua, manifest a pleasing readiness to be guided by my advice and direction. In reading the New Testament with the candidates for baptism, I found that a number of the people had no books, and I proposed to them to bring me a supply of firewood as payment for the Scriptures. No sooner was this proposed than crowds of people set to work, and in the course of a week, my yard was so filled, that we could scarcely turn about. I had to stop the people in this work,

and each one for three days' labour received a Testament."

In another letter he says, "A wonderful change has been wrought among these people; and much of it has been brought about by native agency. The natives take a delight in teaching each other; they think nothing of wandering 100 or even 200 miles to visit their friends, and to talk about their *pukapuka* (book, or Testament); and wherever a few of them join to read the Scriptures, a Church is immediately erected for morning and evening service. Hence it is, that the Missionary, in his tours, often finds a place of worship in places never trodden by European feet. I have just returned from a tour of about ninety miles' distance from Kauakaua; and at one place, Orete, where no European has ever resided, the natives have built a very pretty church, at which they regularly assemble, morning and evening, and on the Lord's day, for divine service and school. In the course of my tour, I baptized 186 persons, having carefully examined them as to their scriptural and Christian knowledge. They had all learned the Catechism by heart, and most of them were able to read the Scriptures."

Mr. Kissling's view of the state of the Mission at this period will appropriately close our extracts from his journals.

“There are two distinct points from which the character of the New Zealanders must be viewed. One is through the medium of their former cruel, savage, warlike, bloodthirsty disposition, contrasted with their present softened, teachable, quiet, and industrious state of mind. In this point of view, the conduct of the New Zealanders is indeed a matter of astonishment and praise. On the other hand, if you compare their lives and general conduct with the lofty standard and discipline which the Saviour raised for His people, there are many blemishes and deficiencies which cause us to mourn and pray. Hence it comes that conflicting, or even contradictory accounts are presented to the public at home concerning the New Zealand Mission. One individual looks on the natives from this point, and complains of inconsistencies and defects; another sees them from the other point, and exults and rejoices. But to me it appears that the proper way of estimating the success of the Mission, is to bring both points together, and thence take our view; that is, to remember the savage state of these people a few years ago, to regard their position at the present day, and to compare their existing infancy to a perfect man, the measure of the stature of the fulness of Christ. Thus we obtain a fair picture of His Church in these interesting

islands, a Church over which we rejoice, but with trembling."

Among the many cheering instances of the power of the Gospel which served to enliven the hopes of the Missionaries, in spite of the discouragements already alluded to, the following facts recorded by the Rev. C. P. Davies, will serve as a proof that their labours had not been unattended by the Divine blessing.

Mr. Davies visited a Pa belonging to two Christian chiefs, Perika and Noa, who were brothers. They were expecting an attack from Ripa, a chief of Hokianga. Ripa had made an unjust demand upon the two Christian chiefs, and on their refusal to comply with it, he had marched to attack them. It was at this crisis that Mr. Davies entered the Pa, and there he found them, surrounded by their armed followers, engaged in solemn prayer; praying especially for the pardon of their enemies; with a white flag hoisted above their heads, as a token of their desire for peace. Mr. Davies then went out to meet Ripa and his party, who, with faces painted red, were listening to addresses urging them on to vengeance and slaughter. The addresses being ended, they rushed forwards towards the Pa, yelling frightfully, and dancing their war-dance, bidding bold defiance to the Christians. The Christians

were assembled on the other side of the fence opposite the enemy, while one of the Christian chiefs quietly walked up and down between the two parties, telling the enemy that they were acting contrary to the word of God; and that his party, though not afraid of them, were restrained by the fear of God from attacking them. Ripa and his party only amounted to twenty, while the Christians were 100 strong. After many speeches had been made on both sides, one of Ripa's party, in striking at the fence with his hatchet, cut Noa on the head. This chief tried to conceal the wound from his tribe; but some of them, seeing the blood trickling down, knew that he was wounded, and instantly there was a rush from the Pa, and every man's musket was levelled. In another moment, Ripa and his whole party would have fallen; but Noa, the wounded chief, sprang forward, and exclaimed: "If you kill Ripa, I will die with him;" and then throwing his own body as a shield over Ripa, saved him from destruction. Peace was then made between the two parties, and there was great rejoicing.

The chief Ripi, mentioned in a former chapter,¹ died on the 10th October, 1844. From

¹ Page 16.



CHIEF PARATENE.

the time of his baptism in 1832, to the period of his death, he had been an ornament to the Church, and a support to the missionaries under their difficulties, discreet in his conversation, just and noble in all his dealings, patient and resigned under his sufferings; reading the Scriptures, and teaching the blessed truths contained therein to his fellow-men so long as his feeble strength permitted; he entered into his rest in sure and certain hope of the resurrection to eternal life.

The Rev. O. Hadfield, who had for five years laboured with devoted zeal in the Western district, was this year attacked with such severe illness as to be wholly incapacitated from continuing his exertions; but it is gratifying to relate that so great was his influence over the Native Teachers, that he was enabled by their assistance to carry on the work of instruction.

At Wanganui, a station in the Western district, under the charge of the Rev. R. Taylor, (who had been appointed to it in consequence of the lamented death of Mr. Mason)¹ an interesting meeting was held, at which upwards of 500 natives were present, to consider the

¹ Mr. Mason was drowned while crossing the Tarakina River, January 5, 1843.

propriety of erecting a new Church, the present brick Church, erected by Mr. Mason, being not only inadequate in point of size, but so shattered by repeated shocks of earthquakes as to be quite dangerous. There were many speakers, who all unanimously concurred in the object of the meeting, and the result was, the determination to erect a large Native Church, the timbers of the building to be furnished by each Pa on the river Wanganui in proportion to its size and number of converts.

The number of stations occupied by the Church Missionary Society at the close of the year 1844, was twenty-four. They may be classed under four general divisions, those of the Northern District, comprehending all the stations to the north of Auckland, viz.—

TEPUNA	<i>under</i> Mr. King.
KEBIKERI AND WANGAROA,	— Mr. Kemp and Mr. Shepherd.
PAIHIA	— Archdeacon H. Williams.
WAIMATE	— Rev. R. Burrowes.
KAIKOHU	— Rev. R. Davis.
KOBORAREKA	— Rev. W. Dudley.

The Middle District, comprehending the stations from Auckland southward, viz.—

TAURANGA	<i>under</i> Archdeacon Brown.
ROTORUA	— Rev. T. Chapman.
HAURAKI	— Mr. J. Preece.
ORUA AND ORAKEI	— Rev. S. M. Spencer.

The Eastern District, comprehending the stations east of Auckland, viz.—

TURANGA	<i>under</i>	Archdeacon Williams.
UMAWA	—	Mr. C. Baker.
OPOTIKI	—	Mr. Wilson.
KAUAKAUA	—	Rev. G. A. Kissling.
WAIROA	—	Rev. T. Hamlin.

Fourthly, the Western District, comprehending—

WANGANUI	<i>under</i>	Rev. R. Taylor.
WAIKANAH AND OTAKI . .	—	Rev. O. Hadfield.

Mr. Reay still remained at Nelson on the middle island.

In November 1844, the Bishop and his chaplain, with the students of St. John's College, removed from the Waimate to Auckland, and a tract of land, about six miles from the town, suitable for the erection of the College buildings, having been purchased, operations were commenced in the course of a few weeks; the party of students encamping for a time on the land, till wooden houses were ready for their reception; the Church Tent, which had been removed from Nelson, served them as a place of assembling for Divine Service till the College Chapel could be completed.

The narrative of the succeeding disasters in the Northern Island will be given in the words of the Bishop, for which purpose we



FIG. 2.

subjoin the following letter, written by him to the Secretary of the Society for the Propagation of the Gospel.

“The first indication of disaffection to the British Government which I observed, was in March, 1843, from the same John Heké who has since made himself so conspicuous in his opposition to our Government. Being engaged in taking a census of the native population of the Waimate district, I went to his place, a village named Kaikoke, and asked the names of himself and several other chiefs, with whom he was sitting; upon which they all rose, and left me sitting by myself. I found, on inquiry, that they suspected me of an intention of sending their names to the Queen. For a long time my residence at the Waimate was supposed to have some connexion with the general scheme for taking forcible possession of the country. These suspicions were studiously favoured by travelling dealers, who abused their small knowledge of the native language to misrepresent the Government and slander the Missionaries.

“About the middle of the year 1844, the flag-staff on the hill above Kororareka, began to be talked of as a sign of the assumption of New Zealand by the British Government. The decline of the prices of native produce, which

had taken place since the removal of Governor Hobson to Auckland, was attributed to signals made on the staff to keep vessels of other nations from entering the port. The Queen's flag flying upon it was considered a proof that the sovereignty of the native chiefs was at an end. Meetings began to be held, at which John Heké was the chief speaker, the subject of discussion being the cutting down of the flag-staff. In the month of August, 1844, Heké assembled a party of armed men, and proceeded to Kororareka, where he spent Saturday, and part of Sunday, in alarming the inhabitants, and early on Monday morning mounted the hill and cut down the staff. I was at Paihia at the time, engaged in the native school, at the close of which, the first words which I heard were, 'Kua hinga te kara;' 'the colour has fallen.' I shuddered at the thought of this beginning of hostilities, so full of presage of evil for the future. Heké then crossed to Paihia, and with his party danced the war-dance in my face; after which, many violent speeches were made, and they then returned to Kaikoke.

"The Governor, on hearing of this, despatched a vessel to Sydney for troops, which returned to the Bay of Islands in three weeks, with 200 men. The Governor had gone in the mean time in the *Hazard* sloop of war, to settle a

disturbance with the natives at Taranaki; whither I travelled by land and met him, and we returned together, by sea, to the Bay of Islands, soon after the arrival of the troops. The whole force, naval and military, was collected at the Kerikeri, ready to debark and march into the interior; but, at the urgent request of the friendly natives, the Governor went to the Waimate, attended only by Colonel Hulme, of the 96th regiment, and Captain Robertson, of the *Hazard* sloop.

“ We received his Excellency with such collegiate hospitality as we could provide, and assisted at a great meeting, at which he explained to the natives, clearly and fully, the intentions of the British Government, and assured them that he had no desire to take any violent means to vindicate the honour of the Crown, but should demand ten guns to be given up as an acknowledgment of the insult. A general cry of, ‘ Here they are ! ’ was immediately raised ; and some of the principal chiefs of the place brought them and laid them at his feet. The whole manner of the chiefs on the occasion was very pleasing and impressive ; but Heké stood aloof, and would not come to the meeting. The next day, when the Governor had gone, he came to hear the particulars of the meeting, and to ascertain the reasons of

my leaving the Waimate, which I assured him had no connexion whatever with the disturbed state of the country, but that letters which I had received from England had determined me to remove to Auckland. Accordingly, in the middle of November, we embarked on board the *Victoria*, and sailed to Auckland, where Mr. Cotton settled at the college ground on the Tamaki, and Mrs. Selwyn in a house hired for her near the town.

“In the beginning of December, I set out on my tour of confirmations through the districts of Manukau, Waikato, Waipa, Taupo, and Whanganui. At Whanganui I found a ‘Tauga,’ or fighting party of 170 natives, headed by Te Heuheu, the old chief Taupo, who had come to avenge the manes of some relations who had fallen in battle at Te Ihupuku, a Pa about twenty miles to the northward of the Whanganui River. The Tauga encamped at the English settlement, and alarmed the inhabitants so much, that an express was sent to Wellington for assistance. Accordingly, the day after my arrival, the *Hazard* came from Wellington, with Major Richmond, the superintendent of the southern division, on board. Major Richmond, Captain Robertson, and Messrs. M’Lean and Forsaith, Native Protectors, went immediately to the party, and insisted upon their behaving pro-

perly to the settlers, upon pain of being considered the Queen's enemies, and left to the discretion of Captain Robertson, and the force under his command. The threat was scarcely out of the Superintendent's mouth, when the *Hazard* was blown out to sea, and she did not return for a week. That night we watched with some anxiety in Mr. Taylor's house, on the opposite side of the river, where Major Richmond and Captain Robertson were lodged, in fear lest the Taua, resenting the threat which had been held out, should attack and plunder the English town, and then paddle in their canoes up the Whanganui River, which flows in a great chasm between wooded precipices, through a country covered with a dense forest, into which no English force could follow them without being cut off to a man. We had a party of 300 Christian natives assembled for Confirmation, who had been already much exasperated by seeing their cultivations plundered by the strangers, and were well inclined to protect us. It was arranged that, in the event of an attack upon the English town, they should be ready to row to an appointed place, where the inhabitants were to form a hollow square on the beach, for the protection of the women and children, till they could be embarked on board the canoes, and ferried to the opposite

shore. The night, however, passed away without any alarm; and the threat, unsupported by any physical force, was sufficient to stop the petty pilferings which had been committed nightly before the arrival of the *Hazard*. The principal chiefs, especially Te Heuheu, exerted themselves to repress these irregularities among their followers.

"After a few days of negotiation, conducted chiefly by Mr. M'Lean, the Protector, during which I had the more agreeable duty of examining and admitting to Confirmation more than 300 native converts, it was agreed that the war-party should go within sight of their enemies, fire off their guns, and dance their war-dance, in order to 'whakapata te aitua,' i.e. 'to let out the ill-omen,' (as a cenotaph would let out the 'aitua' of leaving a relative unburied,) and then to return peaceably to their own place.

"All these communications were conducted in the most friendly manner, with the single exception of one chief, who took occasion of offence at an allusion which I made to his ear being stopped, when he refused to listen to me unless I would give him some tobacco. The ear, and the whole of the head of a chief, is considered sacred by the heathens, and may not be trespassed upon even by word of mouth.

Of course, I tendered an apology, which was not accepted.

“The principal chief, Te Heuheu, claimed acquaintance with Mr. Taylor and me, as having received us hospitably at Taupo in the previous year; a hint which we understood to mean that he wished for a present.

“In the hope of making peace between the two parties, Major Richmond and I walked to Te Ihupuku, where Mr. M‘Lean, Mr. Bolland, and Messrs. Skevington and Turton, Wesleyan Missionaries, were engaged in communicating with the Taranaki natives on the same point. About midway, we found a present of food, and a letter, addressed to Te Heuheu. The letter was friendly, but the food so scanty, that it was considered by the Taua as an intentional insult, as they were not willing to consider that a force of 1,000 men, assembled at one point for several weeks, must have exhausted the provisions of the neighbourhood. As soon as Iwikau, the second in command to Te Heuheu, arrived at the spot and saw the present, he affected to fall into a violent passion, and acted to the life all the gestures of an infuriated savage; declaring that it was an intentional insult, and that we were the authors of it. We, of course, said nothing; and in a few minutes he changed his tone, and conversed with us as

usual in a friendly manner. An old priest then approached the pile of food, circling round it at first at a cautious distance, but approaching nearer and nearer at each turn, and mumbling his prayers as he moved slowly along. When his 'karakia' (charm) was completed, the suspected food was ordered to be burnt.

"The war-party slept that night at Kai Iwi, half-way between Whanganui and the Wai-totara River, on which Te Ihupuku stands. Major Richmond, Mr. Forsaith, and myself, proceeded to the Pa, which we approached at sunset, just as the chapel bell was ringing for evening prayers. The Pa was much changed in appearance since my last visit, extensive fortifications having been added, after the native fashion, formed of rows of upright stakes crossed by longitudinal bars of wood, the whole bound firmly together with native flax, and supple-jack. We were welcomed with the greatest cordiality by the natives; and immediately invited to a general meeting, at which from 800 to 1,000 armed men of the Ngatiruanui and Ngatimarua tribes were present. The principal chief opened the proceedings by a recommendation little attended to in civilized assemblies, requesting the orators to make short speeches. Mr. Forsaith, the Protector of Aborigines, then gave an account of all that had taken

place, of the arrival of the war-party from Taupo, of the negotiations between us, and of our desire to make peace between the hostile tribes; and inquired whether they were willing that the war-party should come to the opposite side of the River Waitotara, which flows at the foot of the hill on which the Pa is built, to agree upon the conditions. A general assent seemed to be given to this proposition; but, on the following morning, we were informed that a small body of the natives were intending to rush out upon their enemies and attack them, which must have brought on a general engagement, though the great majority were peaceably inclined. Major Richmond and I, therefore, returned to meet the Taupo party, to let them know that if they advanced to the Pa, we could not be answerable for the consequences. We met them on an open sandhill, about four miles from the place, all crouching in the manner of a native force waiting for the signal to attack. Mr. Forsaith made a short speech, explaining the reasons of our return; upon which the old chief, Te Heuheu, rose and said, 'I hoki, rangatira, mai koutou,' (you have acted like gentlemen in coming back,) and then called upon his men to do honour to the Pakeha. The whole body rose, fired a salute, and danced their war-dance; and, in a

few minutes, were in full retreat along the beach to Whanganui, and I thanked God that all danger of bloodshed was at an end. The rapidity of the retreat made us suspect that some of the young men intended to plunder the English settlement, the custom of all fighting parties on their return being to lay hands on everything that comes within their way. Major Richmond and I therefore walked as fast as we could after them, but without much probability of overtaking them. On coming up with Te Heuhen, who had stopped to rest on the road, we found that he agreed with us in our suspicion; and the old chief accordingly despatched a special messenger to run before, to warn the English settlers of their return.

“Finding everything quiet at Whanganui after the return of the Taupo chiefs, I took leave of the friendly party of more than 300 natives, whom I had examined and confirmed, and embarked with Major Richmond on board H. M.’s sloop *Hazard*, on 22d January.

“The little settlement of Whanganui has now about 200 inhabitants. A small wooden church, with a tower, has been built, partly by subscription of the inhabitants, and partly by grant from the Church Fund. Divine service is regularly performed by the Rev. R. Taylor, whenever he is not engaged in visiting the native

settlements. A daily school has been opened, under the direction of Mr. Davy, late catechist at Wellington, but the attendance is not numerous. A Sunday school, conducted by Mrs. Taylor, is better attended.

“We arrived at Nelson on the 24th January, and found that an express had been sent to Wellington for assistance, in apprehension of an attack from the natives, some of whom had burnt the house of a settler, and committed other depredations. The question was found to relate to a disputed boundary line between the native land and that sold to the settlers, and was speedily adjusted by Major Richmond going to the ground, and fixing the boundary according to the surveyor’s plan, which had been agreed upon by all parties.

“The chief improvement in Nelson since my last visit, was a handsome brick school-house, built, as usual, partly by subscription and partly by grant, under the direction of Mr. Reay. Here I had the great pleasure of seeing eighty children assembled, including the scholars of the grammar-school, who are under the instruction of the Rev. H. Butt, and whom I examined, and was well pleased with their progress. Nelson is the only place at which I have been able as yet to carry out the plan of education, which will, I hope, in time be

generally adopted; viz. the placing the whole education of the young under the charge of a deacon, with proper assistants under him for the mechanical routine of the schools. The religious instruction will be entirely in his hands. The subordinate departments will, I hope, be generally filled by candidates for deacon's orders, so that there will be, if possible, no distinct order of schoolmasters; and no one will have to look forward to continuing beyond a certain time in the more irksome duties of the school. The scriptural knowledge of the boys in the Nelson school gave me good hopes that this system may be the means of correcting that want of feeling and irreverence which are complained of in English National schools, and which seem to arise from the manner in which religious instruction is confounded with the most ordinary branches of school education. The points required to be attended to seem to be, feeling in the teacher, reverence in the tone in which the instruction is given, and separation of that from all the other studies of the school. This can scarcely be accomplished in any other way than by making the clergyman, not the mere occasional visitor and examiner, but the actual teacher of religion.

"The population of the town of Nelson has decreased, but numerous villages are being

formed in the neighbourhood ; in one of which, Waimea, a neat wooden church has been built and opened, and I have received applications from several others for assistance in building chapels and schools. I purpose, God willing, to visit all these hamlets during my present stay in the south, and, if possible, to make arrangements for the parochial subdivision of the whole district. But it is impossible at present to say how far the disasters which I have to relate may affect in future the tranquillity of these parts of the diocese.

“The *Hazard* being required to return immediately to Auckland, to carry to the Governor despatches which arrived by the *Slains Castle*, I bade farewell to my friends, Rev. Messrs. Reay and Butt, and sailed to Wellington, where I arrived on the 29th January.

“A large wooden chapel had been completed since my last visit, and was now in use. The interior fittings are very neat, and the accommodation sufficient for the present congregation. The site, which is part of the land reserved for the residence of the superintendent of the southern division, is particularly good. Here also, as at every settlement which I have visited, there were rumours of wars with the natives. The Governor, a few months ago, completed, as he believed, the purchase of the

valley of the Heritaonga, or Hutt River, from the chiefs, Te Rauparaha and Rangihæta, and paid the purchase money, on condition that the land should be vacated at the end of February, 1845. Within a month of the expiration of the term assigned for the occupation of the natives, a lawless body of stragglers, recognizing the authority of no chief, settled themselves on the land, defied the authority of Major Richmond, and brought in canoe loads of seed potatoes, with the evident intention of retaining possession. The month of March was the time fixed for employing active measures to put the English settlers upon their land, and I determined accordingly to return to Wellington, with the view of residing at the mission station at Waikanae, to prevent, if possible, the old chief, Te Rauparaha, and his people, from taking any part in the expected affray. My present voyage is the result of this determination, to which I have been forced by the mortal illness of my dear friend Mr. Hadfield, who is now lying at Wellington, (if indeed he be yet alive,) "with but a step between him and death." It has pleased God, in this season of peculiar trial, to take from us some of the youngest and best beloved and most influential of our brethren, as if to try our faith in the wisdom and goodness of His Providence, and

in Christ's assurance, that though we know not now what he doeth, we shall know hereafter. His station is the key to the tranquillity of this district, containing among its population some of the best and some of the worst of the native race. Among the former, I may reckon Te Rauparaha's son Thomson, and his cousin Martin, two young men of singular stedfastness of purpose.

“When the Gospel was first preached among their people, by some natives who had received instruction at the mission stations in the north, they readily received it, and determined to go to the Bay of Islands, to ask for an English teacher to be stationed among them. The old chiefs objected to their plan, on the ground of some hereditary feud with the northern tribes—some death as yet unexpiated, which might be visited upon the young men. Failing in obtaining the consent of their relations, they embarked by night on board of a whale ship, then anchored at Kapiti, and sailed to the Bay of Islands. About that time an order had been issued by the Church Missionary Society to concentrate the mission in the northern district, in consequence of the wars which still continued in the south; and the application of the young chiefs for some time was unsuccessful. At last the urgency and evident sincerity

of their appeal decided Mr. Hadfield to offer himself as their minister, and he went accordingly, accompanied by Mr. H. Williams, to form the new station at Waikanae, where his presence has since been acknowledged by all to have been the means, under God's blessing, of averting still more fatal consequences of the affray at Wairau.

"To conclude the history of my friends Thomson and Martin. At the request of Mr. Hadfield, they undertook a missionary voyage to the Middle Island and Foveaux Straits, voyaging in an open boat more than a thousand miles, sometimes remaining on the sea all night, with a compass which had been given them, but the use of which they very imperfectly understood, and returned after an absence of fourteen months, having catechized and preached at every native settlement in the southern island and in Foveaux Straits. On my visit to those places last year I found that the natives uniformly ascribed their conversion to them. Thomson accompanied me on my journey to the south; and I have already remarked upon the pleasing contrast, that while the father was the terror of the settlers of Port Nicholson, the son was engaged with me in evangelizing the heathen.

"From Wellington I returned to Auckland in

the *Hazard*, encountering off the East Cape a most fearful storm, in which seven of the ship's guns were obliged to be thrown overboard. I am most thankful that my little schooner, *Flying Fish*, was still on the western coast, having been detained to bring on a mail which had been left behind. It has happened to me, by God's gracious Providence, that in the many voyages which I have been obliged to make, I have never met with any tempestuous weather except in this case, where we had all the appliances of human skill and strength of material to withstand the storm.

"On Sunday, Feb. 9, I returned thanks on board the *Hazard*, together with the officers and ship's company, on arriving at Auckland.

"On the 12th Feb. Messrs. Ward and Dale arrived from Sydney, and on the following day I accompanied them to the College, where I found the whole party encamped in the sheltered valley, on the banks of the salt-water creek, which forms our communication with the harbour of Waitemata. A large wooden building, intended for temporary use as the English schools, but ultimately to be the College barn, was in rapid progress. •The large tent, presented to me by W. Cotton, Esq., contained the native Boys' School, seventeen in number, who had come with us from the Waimate, and

greeted me with smiling faces, and a hearty shake of the hand. The students were living in tents, arranged on either side of a street; at the head of which one of larger dimensions had been pitched for the use of my excellent friend and chaplain, Mr. Cotton; the whole sheltered by a copse of native trees from the prevailing winds, leaving, however, one side open to the periodical invasion of the easterly gales, which, once in a fortnight, almost overthrew the tents, and drenched the inmates and their bedding and clothes.

“The whole party are now lodged in framed houses, covered with the reeds of the country, which were almost completed at the time of my arrival. The stone building on the hill was proceeding slowly, and will not be habitable for more than a year. The church on the Tamaki River had been opened during my absence, and was well attended by nearly all the settlers in the district. It is substantially built of stone, and is intended as the chancel of a larger church, which, I hope, will soon be required, as the inhabitants, with the College, almost fill the present building. Mr. Cotton performs Divine Service twice every Sunday.

“During my stay at Auckland, I had a most pleasing proof of the confidence of the natives.

My little schooner, *Flying Fish*, arrived from Kapiti, bringing four scholars for the native school, the children of Christian parents at Otaki, one of Mr. Hadfield's stations. The eldest was about twelve years of age. These little lads had sailed from Otaki to Nelson, 80 miles; from Nelson to Wellington, 140; from Wellington to Auckland, 500; in all more than 700 miles, to come to our school; and I learned from them that several more were ready and wishing to come. In the midst of great discouragements and anxieties these are the signs which comfort and support us.

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"On the 6th March the news arrived at Auckland of a collision between the natives and the *Hazard's* pinnace. The flagstaff had been replaced on the hill over Kororareka, and again cut down by John Heké. A new one was placed, and protected by a block-house of thick planks, guarded by a body of twenty soldiers. A second block-house, half way down between the flagstaff and the beach, was also erected, and two guns mounted in front of it. A large house on the beach belonging to Mr. Polack, was stockaded as a place of refuge for the women and children, in the event of an attack upon the town. Another gun, placed on a height above the church, commanded

Matawai Bay—a sheltered bay, communicating with the town by a hollow valley a few hundred yards in length.

“Hostilities began on the 1st or 2d of March, by an attack of a plundering party upon the house of a settler, residing near the Kawakawa. The *Hazard's* pinnace, armed with a gun in the bow, pursued the party, and drove them ashore; from whence a fire was opened upon the pinnace, by parties concealed in the brushwood. The fire was returned, but without effect, and the pinnace returned to the ship.

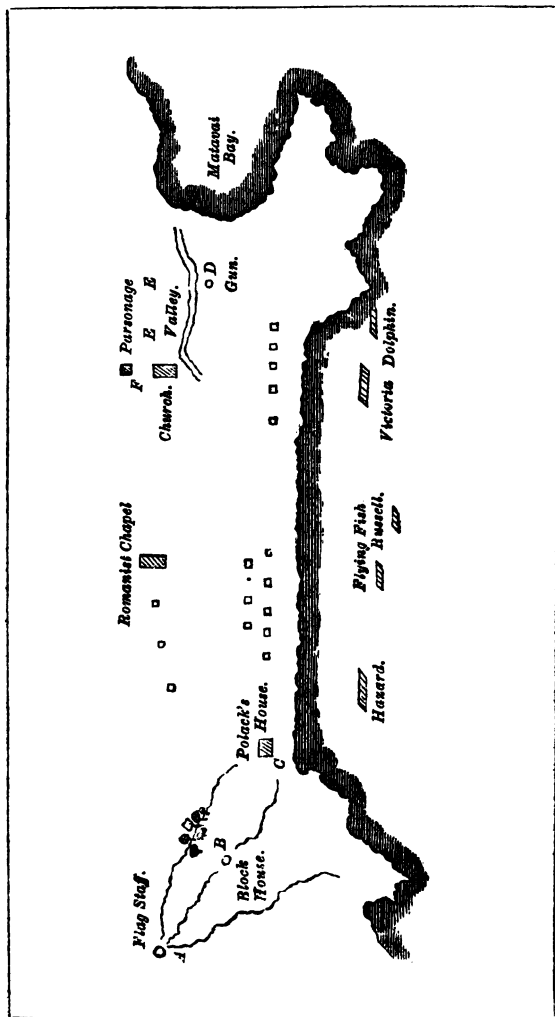
“For several days after this the natives were evidently gathering their forces round Kororareka, and desultory skirmishing began to take place, without loss of life on either side. Lieutenant Phillpotts, of the *Hazard*, riding out to reconnoitre, with Mr. Parrot, a midshipman of the ship, were surprised by a party of natives, who seized them, and flourished their hatchets over their heads, and then allowed them to return.

“The report which reached Auckland of the first shot having been fired, which we had always looked upon as the beginning of evils, made me very uneasy for the safety of the northern Missions; and finding this feeling increase upon me, on the departure of the Government brig with a reinforcement of sol-

diers, I sailed in the *Flying Fish*, on the 8th of March, and arrived at the mouth of the Bay of Islands early on the morning of Sunday, the 9th. Here I was becalmed the whole day, and occupied myself in morning and evening prayers, with my native crew, and with the one Englishman who manages the vessel. In the evening a light breeze sprang up, which carried us in at midnight to the anchorage at Kororareka, amidst such a solemn stillness, that every ripple upon the rocks was distinctly heard. A single light from the watch-tower on the hill alone gave sign of any hostile preparation. On approaching the *Hazard*, however, we found her anchored head and stern, with her broadside to the beach, and all the small coasting vessels, which usually lie close to the shore, moored by themselves off the further end of the town. We had just anchored when one of the lieutenants of the *Hazard* came on board the *Flying Fish*, and informed me that they were in hourly expectation of an attack,—that Heké had fixed that day (Monday, March 10) for assaulting the flagstaff. That day, however, passed away without any alarm : but the natives were understood to have received a considerable accession of force. In the morning I received a visit from Archdeacons Williams and Brown, and Rev. Messrs. Burrows and Dudley, and

returned with them to Paihia, to consult on the prospects of the Mission ; and at night came back to the *Flying Fish* to sleep.

“ Tuesday, March 11.—The disposition of the English force, in anticipation of an attack, may be understood by the plan of the town. Twenty soldiers of the 96th regiment guarded the block-house at the flagstaff *A*—a lofty hill, from which several paths led to the beach, along narrow ridges, converging at the summit, and intersected by deep hollows, from which the brushwood had been very imperfectly cleared. A body of militia guarded the block-house *B*, half-way down the descent of the hill from the flagstaff to the beach. The main body of soldiers and marines, fifty in number, with the militia of the town, in all about 120 men, garrisoned the stockade-house *C*, on the level of the beach ; to which the women and children, and the most valuable property of the inhabitants had been conveyed. A gun, placed on a height at *D*, commanded the hollow valley *EE*, leading to Matavai Bay, through which the main attack was expected to be made, as it lay in the direct line from the Maori camp. Before daylight, on the morning of the 11th, Capt. Robertson, with the small-arm men of the *Hazard*, and some of the marines, went forward to reconnoitre this valley, and met a large body



of natives advancing to the attack. A sharp engagement immediately began, in which the natives were repulsed; but a portion of the body, which had been lying in ambush near the church, cut off Capt. Robertson from the main body of his men; and a native, coming within a few paces of him, fired a shot, which shattered his thigh. At this time he was surrounded by the natives, but his men rallied and rescued him, and he was carried off to the ship. The serjeant of marines also fell, with four others. The gun on the height was found to be exposed to a continual fire from the brushwood, and was ordered to be abandoned. The brave seaman who was ordered to spike it, discharged his duty amidst a constant fire of musquetry, and at last fell dead by the side of his gun. The repulse which the natives sustained at this point was so severe, that no serious attack was made from that quarter during the remainder of the engagement.

“A little before sunrise, while I was viewing the movements on shore with my telescope, my native crew called my attention to a party of natives mounting the hill to the flagstaff, and, almost before I could direct my glass to the point, they said, “They have gained it.” A few musket shots were fired, and a body of soldiers appeared retreating down the ridge

leading to the middle block-house, into which they entered and disappeared. A loud voice called out from the height, "They have got possession of the flagstaff." The whole object of the native attack was gained in a moment. I have been informed that the officer in command had drawn off the men to some distance, to strengthen the entrenchments; and that the party which we had seen ascending the hill had taken them by surprise and cut off their retreat to the block-house. They then killed the sentinels, and, rushing into the house, killed a poor little half-caste girl, who had hidden herself under some blankets; no doubt supposing her to be one of the soldiers. The keeper of the signals was severely wounded, and his wife and daughter taken prisoners, and conducted to Heké, who sent them down with a flag of truce to our nearest post; the party of natives who conducted them remaining within gunshot of the fort, till they saw the woman and child safely lodged under shelter. At this time there seemed to be a disposition to treat, and a young man acquainted with the native language was sent up to hold communication with Heké:—but he returned without accomplishing anything; but a white flag still continued flying on the summit of the hill near the flagstaff.

“After a short interval the firing recommenced, and the natives, having now the command of the heights, were able to pour down bodies of sharpshooters into the brushwood which had been left in the hollows between the ridges; from whence they kept up a continual fire upon the middle block-house (*B*); by which several men were dangerously wounded, and two killed. The *Hazard* then opened a fire of shells upon the block-house on the hill, where a body of natives were assembled; but though three fell on the same spot, not more than a few feet from the walls of the house, no effect was produced. Between the fires, a clear native voice called out so as to be heard on board the ships, ‘*Kia tupato ki te pu huriwhenua!*’ (‘Beware of the earthquake gun!’) In the mean time the main body in the stockaded house (*C*) had remained unengaged, but it was to be apprehended that the natives, having possession of both ends of the town, and the command of all the paths along the hills, would collect their forces, and make a simultaneous attack upon the points still remaining in the possession of the English. It became necessary, therefore, to remove the women and children from the fortified house, which was accomplished by the boats belonging to the vessels in the harbour, which conveyed them, together with the

wounded, on board the ships, the natives offering no opposition. One woman alone remained, by her own desire, to attend to those who might be wounded. About two hours afterwards the powder magazine exploded, shattering the house to pieces, and causing a fire, by which the whole was totally consumed. Two men were carried, in a frightful state of suffering, on board the *Hazard*, where they died. The brave woman whom I have mentioned fell under the ruins, and was removed to the ship with a dangerous fracture. Four corpses, which had been borne into the house from the battle-field, were found scorched and blackened among the ruins.

“The order was then issued for all the force to retreat on board the *Hazard*, which was done without molestation from the enemy. About the same time, the *Matilda*, whale-ship, sailed into the harbour. Her commander, Captain Bliss, most promptly and humanely offered every assistance to the settlers, and received on board as many as could be accommodated. All the other vessels received their share. The complement of the *Flying Fish* amounted to four mothers and ten children. One gallant lad, of fourteen, to whom I offered an asylum with his mother and sisters, answered me, ‘Thank you, sir ; but I should like to stay with my father.’ I could only say, ‘God bless you,

my boy, I can say nothing against it;' and away he went to rejoin his father in the hottest part of the fire. Happily he escaped unhurt, and is now at St. John's College. The *Flying Fish*, with her infant freight, then shifted her station, and came to an anchor off the Mission settlement of Paihia.

"The firing having now ceased, Mr. Williams and I went on shore, to recover and bury the bodies of the dead, fearing lest the barbarous custom, now almost extinct, should have been revived by that portion of the native force which was still in an unconverted and heathen state. We found the town in the possession of the natives, who were busily engaged in plundering the houses. Their behaviour to us, and to Mr. Philip King, of Tepuna, who accompanied us, was perfectly civil and unoffensive. Several immediately guided us to the spots where the bodies were lying, where we found them, with their clothes and accoutrements untouched, no indignity of any kind having been attempted. The corpses of those who fell near the church were laid, as we found them, in the burial-ground at Kororareka, together with the burnt remains which we found in the ruins of the stockaded house. I buried six in one grave just as the sun went down upon this day of sorrow. Mr. Williams collected five bodies on

the flagstaff-hill, including the corpse of the little half-caste girl, which he carried in his boat to the *Hazard*, where another was added to the number during the night, by the death of one of those who were burned by the explosion. We interred the six bodies in the burial-ground at Paihia on the following day; another of the sufferers by the explosion died at sea, on the voyage from the Bay of Islands to Auckland; and one or two more of the wounded men are not expected to recover. The whole loss by death will probably amount to fourteen or fifteen; and the wounded to about the same number.

“The state of the town after the withdrawal of the troops was very characteristic. The natives carried on their work of plunder with perfect composure; neither quarrelling among themselves, nor resenting any attempt on the part of the English to recover portions of their property. Several of the people of the town landed in the midst of them, and were allowed to carry off such things as were not particularly desired by the spoilers. With sorrow I observed that many of the natives were wheeling off casks of spirits, but they listened patiently to my remonstrances, and, in one instance, they allowed me to turn the cock, and let the liquor run out upon the ground. Another assured me that he

would drink very little of it. On ascending the hill to the flagstaff, we found the staff lying upon the ground, having been chopped through near the bottom. A few musket-shots had buried themselves in the walls of the block-house, but the building was otherwise uninjured. A large body of natives were resting in the valley below, and other large parties were filing off along the paths over the hills. Altogether there must have been about 500 men on the ground. As far as I have been able to ascertain, they lost about thirty-four men, killed; the number of the wounded I could not learn. By request of the postmaster, I went to his house, to ascertain whether he could safely go on shore to recover his papers. The house was being plundered; but when I asked the natives in possession to spare the written papers, one immediately answered, 'I will save them.' The private despatches of the police magistrate were brought off by Mr. Williams. When we left the beach, a little after sunset, many of the inhabitants were engaged in removing their property, and some of our countrymen, I fear, were taking part with the plunderers.

"A distressing scene presented itself to me on my return to the *Hazard*—the captain's cabin full of wounded men, and Captain Robertson

himself lying desperately wounded ; the gun-room crowded with the families who had fled from the shore ; and one side of the lower deck completely filled with the wounded. The surgeon of the American corvette *St. Louis*, and Dr. Ford, of the Bay of Islands, assisted the surgeon of the *Hazard* in dressing their wounds. The scarcely human appearance, and the frightful agonies, of those who had been burned by the explosion, excited the compassion of all.

“On Wednesday morning, March 12th, I crossed to Paihia, and interred the bodies of six of the slain in the burial-ground at that place, Archdeacon Brown and Rev. Mr. Dudley attending me at the service. In the afternoon I procured a horse, and rode to the Waimate. On the way, one of those circumstances occurred, which mark, more than words can express, the confidence with which the old settlers live among the natives of the country. I had gone about half way to the Waimate, when I met a settler from Hokianga, riding quietly down to the Bay, with one native on horseback behind him, to learn the particulars of the engagement. He had come thirty miles through the country from which Heké's forces were drawn, and was going to the scene of action ; and I afterwards met him returning by

the same route without the slightest apprehension of danger. The truth is, that there is something in the native character which disarms personal fears in those who live among them, and are acquainted with their manners. All suspicion of treachery seems to be at variance with the openness and publicity of all their proceedings. Heké published beforehand his determination to attack Kororareka, the day on which it was to be done, and even the particulars of his plan for the assault.

“As I reached the Waimate, the sky was lighted up with a lurid glare, which was soon discovered to be caused by the flames arising from the town of Kororareka. From a hill near the Waimate, the whole outline of the town could be seen, lighted up by the blaze of the burning houses. My approach to the station was greeted by a large body of Christian natives with a louder and heartier shout of welcome (*Haere mai !*) than I had ever heard before. They invited me to a general meeting, at which all the principal persons expressed their determination to defend the Missionaries and their families to the last, and begged me earnestly not to think of removing them. Their feeling was responded to by Mr. and Mrs. Burrows and Mr. and Mrs. Davis, the Missionaries of the station, who had resolved to stand

firm, in the assurance that the same Power, which had guarded the Mission through thirty years of trial and anxiety, would defend it to the end. The Native School, which I left with only thirty children, had thriven in the midst of the troubled times, and had risen to seventy. No sooner was it heard that I was in the house, than a stream of little children flowed down from the bed-rooms in the upper story, their black eyes and white teeth sparkling in the candlelight, as they crowded about me, with smiling faces, to shake me by the hand. As some of the Christian natives remarked, 'though the heavens were black around us, this was the bright spot of blue sky, which gave hopes that the storm would soon pass away.'

"At two in the morning of Thursday, 13th March, I left the Waimate, to be in time for the tide at the creek on the way to Paihia. A short time before sunrise I reached the summit of the last hill which overlooks the entrance of the Bay of Islands, and the town and anchorage of Kororareka. The whole surface of the bay was calm and glassy, reflecting the dark outline of the hills, and the bright straw-coloured light of the eastern sky above them. The *Hazard* and *Matilda* lay motionless in middle channel, between Paihia and Kororareka. In the bosom of the dark hills the smoke of the town 'went

up like the smoke of a furnace.' All that had been devoted to Mammon was gone, but heathen vengeance had spared the patrimony of God. The two chapels and the houses of the Clergy remained undestroyed.

"A curious circumstance is related with every evidence of truth. An inhabitant of Kororareka, residing near the house of Bishop Pompallier, had concealed a store of specie in the pannels of his house, amounting, it is said, to two thousand pounds. The natives engaged in destroying the town, fearing that if they burned this house the flames would communicate to the Bishop's, preferred pulling it down, and in so doing discovered the treasure. A good lesson for the rioters of Bristol.

"On my return to the Bay, I found all the ships preparing to sail for Auckland, with the whole population of Kororareka on board. The work of destruction was still going on. A lofty pillar of smoke arose from the block-house on the hill. All the houses which had remained in the morning were successively fired, except the quarter occupied by the Clergy. The town of Kororareka was no more.

"Captain McKeever, of the American corvette *St. Louis*, most kindly offered to take any passengers whom I might recommend: an offer which I gladly accepted for Mr. and Mrs.

Dudley and the families whom I had received on board the *Flying Fish*. The *St. Louis* carried down in all 120 persons. The *Hazard*, being crowded with the wounded and soldiers, had not accommodation for many passengers; but the *Matilda*, whale ship, brought away the remainder. The whole number of refugees cannot have been less than 300. Under other circumstances, it would have been a noble and gratifying sight to see the three large ships beating up to the harbour of Auckland, on as fine a day as ever shone even in this admirable climate. After a pleasant voyage of two days, the four vessels, the *Hazard*, the *St. Louis*, the *Matilda*, and, last and least, the *Flying Fish*, all arrived at Auckland within an hour of one another, about midnight on Saturday, March 15th.

“On Sunday, the 16th, I brought the state of the distressed settlers of Kororareka before the notice of the congregation of St. Paul’s Church; and the appeal was so cheerfully met, that Mr. and Mrs. Dudley were enabled in the following week to distribute necessary clothing to all that were in need. Most of them had lost everything, all the most valuable property having been consumed in the stockaded house.

“Our chief subject of anxiety now is, the effect which this disaster will have upon the other tribes among whom the English settlements

are placed. The Waikato race, in the neighbourhood of Auckland, have hastened to offer to the Governor their renewed assurances of friendship and allegiance. We are not so sure of the Ngatiraukawa and Ngatiawa, near Wellington; and Mr. Hadfield's mortal illness weakens our position in those parts to an incalculable extent. Weighing these considerations, I have felt my post of duty to be for the present at Wellington and Waikanae (Kapiti), and I therefore sailed on the 20th March in the *Victoria* brig, with Mrs. Selwyn and one of my children, and we are now, I thank God, within sight of Cape Palliser, the last headland to be passed before we reach the heads of Port Nicholson."

The Bishop resided at Waikanae from the end of March to the middle of May, when he returned to Auckland—having experienced no disturbance from the natives during his sojourn among them.



CARVED PADDLES.

CHAPTER VII.

FROM MAY 1845, TO THE CLOSE OF THE YEAR 1846.

THE missionaries, during this period, were involved in many trying and fearful scenes—the station at Kororareka was broken up after the destruction of the town.

The Paihia and Waimate stations, in the immediate neighbourhood of the Bay of Islands, being most exposed to danger, the missionaries judged it expedient to remove their daughters, and much of the mission property, including the press, to Auckland. The missionaries and their wives remained at their posts.

On the 3d May, a body of troops, amounting to 420, was landed in the Bay of Islands, for the purpose of reducing Heké to submission. Heké retired to a Pa, about twenty miles inland, which he strongly defended. The British troops, after severe fighting, were obliged to desist from their attempt to take the Pa, and to retreat with considerable loss.

A second attack on Heké's Pa was made in

the month of June. The result was, in the words of Colonel Despard, the commanding officer, "we were repulsed with heavy loss."

In a letter dated July 2d, 1845, Colonel Despard gives these particulars:—

"One-third of the men actually engaged fell in the attack; and during the eight days that we have been engaged in carrying on operations against this place, one-fourth of the whole strength of British soldiers under my command, (originally not exceeding 490) have been either killed or wounded."

In the month of July a third attack was made upon this Pa, with the assistance of heavier artillery; when Heké abandoned it, and retired further inland.

Active operations, for the suppression of the insurrection, were suspended until the arrival of reinforcements, and on the 10th January, 1846, another Pa, into which Heké had thrown himself, was invested by a large force, including detachments of sailors and marines, from several ships of war which had arrived upon the coast, and also a number of auxiliary natives. A company of the royal artillery, which had been sent from England, had not arrived, but some of the ships' guns were dragged by the sailors, with great labour, through the woods and swamps, and a formi-

dable battery was finally erected against the Pa. A bombardment was kept up for several hours, on a Saturday, and the storm was supposed to have been intended to take place on the Monday. On the Sunday morning, however, some sailors and natives, who had straggled from the British camp, found their way into the Pa, and discovered that it was empty. The insurgents, not expecting an attack, were on the outside of the Pa, and behind it—some engaged in preparing food, and a small party of Christians among the disaffected natives holding Divine service. Upon this discovery, the troops were ordered to advance, and they obtained possession of the Pa without opposition. The insurgents, notwithstanding this surprise, endeavoured with great courage and determination to retake the Pa—but they were repulsed with loss. Upon this, Heké sued for peace, and his fighting men were dispersed. Captain Grey, formerly Governor of South Australia, who had succeeded Captain Fitzroy as Governor of New Zealand, accepted the submission of the insurgents, and the British forces were afterwards withdrawn to another part of the island.

In his despatch to Lord Stanley, dated Auckland, May 10, 1846, Governor Grey thus writes :—



NENE.

“Walker Nene and some of the principal chiefs of the north, who are now in Auckland, report that the country which was recently the seat of rebellion and war is now in a state of complete tranquillity; and I cannot learn that there is the slightest reason to apprehend that the peace of the northern portion of the island is likely to be again disturbed. Many of the most influential chiefs from the central portions of this island have also visited me within the last few days, and nothing can be more satisfactory than their demeanour and professions. Indeed, one totally new feature distinguishes their present representations to the Government, which strongly marks their advancing civilization; they now invariably complain that their districts have never been visited by a Governor, and that the Government is consequently ignorant of their present state and of their wants and grievances, which they maintain they have a right to discuss with me, and they therefore call upon me to visit them, to explain to their people the mode in which they will be expected to conduct themselves towards the Government, and the means by which I propose to secure to them the rights and privileges to which they consider themselves entitled. The chiefs who are the bearers of these messages, invariably conduct themselves

with the greatest propriety, and evince a perfect conviction that it is the real desire of the Government that their happiness and welfare should be consulted."

In Governor Grey's despatches of May 12th and May 20th, 1846, the following satisfactory information is given :—

" Since the termination of the war, in January last, the receipts of Customs have continued rapidly to increase, and a trade of great importance is rising between the European merchants and the native population. There seems no reason to doubt that this trade will very rapidly increase in extent and importance; the natives are now very generally purchasing small vessels for the purpose of trading; they are extremely anxious to procure articles of European clothing, and they possess abundant means of paying in produce for all such articles as they may require. Indeed, the consumption of British goods in these islands will soon become so considerable as to be an object of importance to British merchants, whilst the valuable products which are given in exchange for them will also prove highly advantageous to British commerce and industry. In illustration of this, I need only state, that the principal articles of consumption here are woollen goods, the wool for which is chiefly grown in

Australia, carried to England in British vessels, manufactured there, and brought to New Zealand in British ships, where it is exchanged for timber, flax, copper, and wool in its raw state, which are again carried in British vessels, to England; thus, in each stage of these employments an impetus is given to some branch of British trade. The town of Kororareka is being rapidly rebuilt, several houses are already completed, vessels are again resorting to the harbour, the natives are settling down to their usual pursuits, and the receipts of Customs are, since the re-establishment of the Custom-house in March 1846, increasing."

Tranquillity had scarcely been restored in the northern districts, when a body of the natives, who, in spite of the remonstrances of the Government, had continued to occupy the valley of the Hutt, near Wellington, came down from the wooded hills, and passing the troops in such a manner as to escape detection, suddenly plundered sixteen or seventeen of the houses of the settlers, and then retreated to their fastnesses.¹ The strength of these fastnesses, and the judgment exercised by the natives in selecting and fortifying them, may be judged of from the following account of one in the neighbour-

¹ Despatch of Governor Grey, Wellington, March 8, 1846.

hood of Wellington, which was visited, and is thus described by Governor Grey :—

“ The forest, which had been held by the enemy, was traversed by a single narrow path, almost impassable for armed Europeans. This path ascended a narrow ridge of rocks, having a precipice on each side, covered with jungle. The ridge of rocks was so narrow, that only one person could pass along it at a time; and it led to a hill with a broad summit, upon which a fort had been constructed in such a manner as completely to command the path, which was rendered more difficult by an abatis placed across it. The rear of this position was quite as inaccessible as its front, and on each flank was a precipice; from the number of huts placed upon it, it must have been occupied by from 300 to 400 men, and was the strongest position I have ever seen in any part of the world.”

On the 16th May, 1846, a party of natives, about 200 strong, attacked and surprised a non-commissioned officer's guard, in front of a military post stationed in the valley of the Hutt. The men composing the guard were surprised and slain, after having given great proofs of personal gallantry. Another affair took place on the 16th June, 1846, between a detachment of forty men, under the command of

Captain Reed, and a party of the rebels; in which the British force were again compelled to retreat. The chief, Rangihaeta (who has been already mentioned, see p. 112,) was the principal leader of the rebels, and great alarm was occasioned at Wellington by these attacks. The Governor found that so confident a tone had been assumed by the rebels upon account of these successes, and the parties from the interior who were proceeding to join them, as well as those from other parts of the Islands, were so elated, that it became absolutely necessary for him to act with the greatest rapidity and decision, not only to discourage the disaffected, but to inspire the native allies more fully with that confidence which they were rapidly losing.¹

The vigorous measures of the Governor were happily crowned with success. The ships of war, including the *Castor*, 36, and the *Driver*, steam frigate, hovered upon the coast; the soldiers and marines were stationed at favourable points, while the friendly natives pursued Rangihaeta into the fastnesses, where the British forces could not follow him. The suspicions which had for some time been entertained of the treachery of Te Rauparaha,

¹ Governor Grey's Despatch, Wellington, July 21, 1846.

having been confirmed, the Governor determined to seize him, and his Pa was accordingly taken by surprise, and the chief himself and several of his followers taken prisoners, and confined on board one of the ships of war.

Several of the disaffected chiefs, who had been taken prisoners, were afterwards transported to Van Diemen's Land; and one, who was said to be a relation of Rangihæta, was executed. By these means, peace was effectually restored in the neighbourhood of the British settlements: and Rangihæta, although he contrived to elude his pursuers, was reduced to the condition of a fugitive, nearly the whole of his followers having deserted him.¹

The most striking feature throughout these operations was the fact, that the natives of the southern part of New Zealand rose almost to a man on the side of the Government. They obeyed with alacrity and zeal, the orders which were issued to them, and showed, by every means in their power, their respect for the British Government, as well as that they regarded themselves as British subjects, who

¹ It must, however, be stated, that by recent accounts from Wellington, of the date of December, 1846, it appears that the settlers at Wanganui had again been visited by a body of disaffected natives, and that Rangihæta was once more at the head of a considerable force.

were anxious and determined to maintain the tranquillity of the country. The settlers were no less entitled to praise; several gentlemen of high respectability carried muskets as privates, and notwithstanding they were subject to great privations and dangers, they on all occasions evinced a most cheerful alacrity in their services.

With a view to secure the permanent tranquillity of the Islands, and in compliance with the request of Governor Grey, the Home Government have resolved to raise the number of troops in New Zealand to 2,500; 2,000 of whom will be regular troops, and the remaining 500, pensioners, intended to found one or more military colonies.

It is proposed that the men intended to form these military colonies, shall be established in two or three villages, to be prepared for their reception; in each of which there will be houses erected for their officers: and to each officer's house, ten acres of cleared, and forty of uncleared land will be attached. The officers are to occupy these houses and lands rent-free, and at the end of ten years, they will become entitled to possess them as freeholds. The men of the proposed corps may be accompanied by their wives and families; each man is, therefore, to have a cottage or hut prepared for him,

with one acre of land, of which one quarter must be cleared.

In order to enable the men to maintain themselves and their families, they will have an assurance of regular employment (in the construction of roads, and other works of public utility) at fair wages. It is also intended that each village prepared for the reception of the proposed military settlers, should contain a school-house, which may also for a time serve the purposes of a chapel.

General Pitt has recently been appointed commander of the forces in New Zealand, and has left England to enter upon the duties of his office.

Governor Grey, in his despatch of the 12th May, 1846, gives the following estimate of the revenue and expenditure of the colony of New Zealand :—

	£	s.	d.
Probable general ordinary annual expenditure			
of local government	27,000	0	0
Probable extra expenditure on account of			
natives, police, roads, &c.	31,000	0	0
Total expenditure	58,000	0	0
Probable revenue from this date, but rapidly			
increasing in amount	22,000	0	0
Immediate annual deficiency, yearly de-			
 creasing in amount	36,000	0	0



GROUP AT TE ARO PAH

CHAPTER VIII.

STATE OF THE MISSION, 1845-6.

WE must now resume our account of the Mission during these times of warfare and trouble.

The station at the Waimate was for a considerable period occupied by a body of English troops, and the missionary work there almost entirely suspended; but Mr. Burrows continued at his post, and in a letter, dated January 14, 1846, he thus writes:—"Such is the feeling abroad among the neutral natives, that they will ultimately be crushed by the British forces, that had it not been for the united efforts of the missionaries, the probability is, that instead of 400 or 500, with which the Government have had to contend, they would have had 4,000 or 5,000. . . . Up to this time, we have not only been permitted to visit the disaffected natives, but have received kindness from them, and been treated with respect."

At Kaitaia (a station further removed from the seat of war), on the arrival of the news of

the conflict at Kororareka, the chiefs met, and manifested the best feeling towards the Government. There were present ten Wangaroa natives, who had come expressly to sound the Kaitaia natives as to their intentions, and to learn if they would sit still, and not molest their wives and children, in case they should go to fight with the soldiers. Nopera Parakareao (Noble), (the chief mentioned as reading prayers, see pages 65, 66), told them that it was not the first time he had been kind to Europeans, nor the first time that Ngapuhi (Heké's tribe) had been unkind. He suggested to all the chiefs that none should be allowed to go to the bay at this time, lest they should fall into temptation. To this they all agreed; and although there were two chiefs who wished to accompany the Wangaroa natives, they would not allow it.

Archdeacon Brown gives the following general view of the state of the Middle District, in a Report for the year ending Dec. 31, 1845 :—

“ The Lord's day congregations have maintained their usual average attendance; the places of some who have cast off their profession being occupied by others who have lately joined the church. The daily services have not been attended with the regularity which has marked past years, and the adult day-schools,

with few exceptions, are discontinued. Numbers of the young men have been tattooed during the last few months, and with this return to the heathen custom of their forefathers, they have discontinued their attendance on the means of grace; while the northern war has not been without its effects in rendering many of the natives listless to the message of salvation, and inducing suspicions in their minds that their country will ultimately be wrested from them. Amidst very many discouragements, the work in which we are privileged to engage is yet progressing."

The Rev. C. P. Davies, stationed with Archdeacon Brown, records during the last half year of 1845, that he had accompanied 150 of the natives of Tauranga in a journey to Maketu, for the purpose of making peace with one of the Rotorua tribes, who had for years been bitter enemies. The effect of this peace has been that the principal chief of Tauranga has since regularly attended the church services, and many chiefs of Rotorua have followed his example.

Mr. Maunsell, writing from the Waikato river (another station in the Middle District), states the following particulars:—

"Excited as have been the minds of the people, they have not declined in their attend-

ance on our religious services. The number of worshippers in immediate connexion with this station is 970, and of Sunday scholars 103—making altogether 1,073. We have now the prospect of having completed, in the course of a few months, a little Gothic building, which will, I hope, serve as a neat model for a New Zealand church. The work of translation has been much interrupted, but the remaining portions of the Pentateuch are now ready for the press.”

The following account given by Mr. Maunsell of the conduct of some tribes in a dispute respecting land, will serve to show the influence which Christianity has gained over the minds of the natives :—

“ *September, 1845.*—The last three months have witnessed some severe trials of the sincerity and forbearance of my people. There are now, unfortunately, two disputes about land in this district. One of these disputes was commenced, about six months ago, by one of the parties taking possession: the others (the Ngatipora tribe) immediately felt themselves bound to assert their claims; and both tribes built very strong fortifications within about 100 yards of each other. They have been thus entrenched during the last four months, and have had frequent disputes with each other.

Aware themselves of their excitable character, they were very unwilling that I should leave them, as the 'Teacher' being present, served as a check on both parties. I also was desirous to spend among them all the time I could spare from my other labours; and hope that, on the whole, we have gained instead of lost by the whole occurrence. I had school in the morning before they got their food. At ten o'clock, and a little before sunset, a reading meeting and evening service at one Pa, and after that a reading meeting at the other. On the Lord's day, if the weather at all permitted—for from the Bishop downwards we are all open air preachers here—both parties, no matter what their quarrels might have been on the week days, quietly met on a spot between each fortification for the services and for school. On fine days the congregations averaged between 300 and 400. As these sat attentively round me—the magnificent Waikato rolling his smooth waters onward, the blue heavens spread forth above, and a most enchanting scenery encircling us, I often, in the evening services, as the sun was setting, and a star twinkling above, indulged the solemn feelings which the season suggested, and enlarged on the unity and dignity of the Creator. Another great benefit which we reaped from these otherwise untoward proceedings was

the being brought into closer contact with the lapsed natives. After their fall into sin, they feel a kind of shame, and absent themselves often altogether from prayers. Simple conversations do not always seem to be sufficient to urge them to return ; but they quietly join the reading classes, to which they are very partial, and thus gradually rise into the class of worshippers. Many, during the last four months, have thus been restored to Christian communion. In all these contests, much as there is to deject, I find many things to encourage. Almost all the speeches made by the combatants, and, indeed, their actions, attest the power which the Gospel has even now obtained over them. Many things, it is true, have occurred, which must appear most strange to those who are not accustomed to observe the development of native character, and to penetrate through, often, very incompatible appearances to the substance. The people of England, methodical and consistent even in anger, can scarcely conceive two large bodies of men meeting, fully armed, engaging in a most strenuous struggle, one party in breaking down, the other in defending, a piece of fencing, and both using the most violent language to each other ; the bell for evening prayers ringing, and both parties, each in their positions of defence and attack,

with their guns lying beside them, joining in worship, while I addressed them from Ephes. iv. 26, and, pointing to the setting sun, urged my text, "Be angry and sin not; let not the sun go down on your wrath:" then, rising up, each dispersing to their respective encampments, quietly preparing food for the Lord's day, and meeting together on the morrow for worship, as if nothing had happened."



CHILD AT TE RAPA

CHAPTER IX.

RECENT ACCOUNTS FROM THE MISSION—DESCRIPTION OF ST. JOHN'S COLLEGE, AUCKLAND.

It has already been mentioned, that the Bishop of New Zealand, soon after his arrival in his diocese, commenced a Collegiate Institution at the Waimate, for the training of candidates for Holy Orders, catechists and schoolmasters, comprising also elementary schools for the children of natives and British settlers. This college the Bishop has repeatedly spoken of in his letters, as the key and pivot of all his operations. With respect to the most important part of the system, the preparation for the ministry, it is evident that the circumstances of an infant colony, like New Zealand, render it indispensable that the Bishop should have a personal and intimate knowledge of the candidates for ordination, which can only be attained by their residence, for a fixed period, at the Collegiate Institution..

The college having been in operation for more than two years, at the Waimate, where the

buildings are all of wood, and of which the tenure was only temporary, the Bishop, in 1844, (as has been already stated, see page 163) found it necessary to remove to a site about four miles from Auckland, easily accessible both by land and water, and which was purchased with a part of the legacy left by the Rev. T. Whytehead, as an endowment for the college. A more detailed account of the college will be found in the Appendix. It is here sufficient to state, that it was founded :—First, as a place of religious and useful education for all classes of the community, and especially for candidates for Holy Orders. Secondly, as a temporary hostelry for young settlers, on their first arrival in the country. Thirdly, as a refuge for the sick, the aged, and the poor.

The natives have already given the most gratifying proofs¹ of their willingness to send their children even from great distances, for education at the native school attached to the college, and the only real impediment to the extension of religious education among them, is the want of funds for the support of this institution: for the Bishop writes :—“The present state of feeling would enable me at this moment to bring a thousand native children

¹ See in particular, ante, p. 183.

into my schools, if I could undertake to maintain them."

In a letter dated September 1846, the Bishop thus describes the college:—

"The buildings at present completed are the school dormitories, in which we are all now living—the kitchen (now used both for kitchen and hall). By the side of this, the hospital, with stone foundations and wooden superstructure, has risen to the height of the eaves. Further on, materials are lying ready for the native schools. Three little wooden cottages, on the other side of the road, are the dwellings of the college servants. In the valley is the college barn, now used for the native schools—but shortly to be applied to the purposes for which it was designed."

A number of little thatched buildings of native reeds are occupied by some of the students—the rest being with the Bishop on the hill.

"Our walls of volcanic stone, two feet thick, defy the winds, which whistle round us in our lofty situation. Though the hill on which we are situated is of volcanic origin, yet the fire seems to have died away, as is evident by thirteen or fourteen extinct craters which may be counted from the college grounds. In front, through my latticed casement window, I have

a noble sea view over the bays and islands, among which, the *Flying Fish* cruises on her missionary errands. On the right, eight acres of wheat are just now beginning to be green, when your English harvest is safely stacked. This is the work of our native schools, and has occupied forty spades, great and small—the adults and boys all working—the older digging—the younger breaking up and pulverizing the soil. On the left, is the English valley, where the English schools have subdued from the waste two acres of garden ground, in which vegetables of many kinds and several flowers are just beginning to show their spring shoots. Our little army of 70 spades, working regularly two or three hours a day, soon changes the appearance of the land, with the aid of the college team of six bullocks—to break up the stubborn surface, and make it more tractable for hand labour. Next year we hope to eat no bread that is not the fruit of our own land.”

The college has recently been visited by Nene, or Thomas Walker, the native chief, who fought on the English side in the north, who appears to have considered the building in the light of a fortress. “It was amusing,” the Bishop writes, “to see him when he came to visit us, viewing the buildings, and pointing out where the loop-holes ought to be broken

out in the walls, and then he said, '*Ekore horo,*' 'it will not be stormed.' You may be sure that I shall not desire to make the experiment, but shall do my best to maintain peace with all men."

It will be unnecessary to give any further description of the college, as a minute account of the system of education pursued in that institution, with the names of the officers and other information relating to the colony, will be found in the Appendix.



TIKI, OR HEIRLOOM

APPENDIX.

DIOCESE OF NEW ZEALAND.

Metropolitan.

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Bishop of the Diocese.

GEORGE AUGUSTUS SELWYN, D.D.

Consecrated Oct. 17, 1841.

Landed in New Zealand, May 30, 1842.

Examining Chaplain—The Ven. Archdeacon Wm. WILLIAMS, B.A.

Domestic Chaplain—Rev. W. C. COTTON, M.A.

Inspector of Public Schools—Rev. S. WILLIAMS.

ARCHDEACONRY OF WAITEMATA.

Archdeacon—(Vacant.)

St. Paul's Church—Rev. J. F. CHURTON.

1. RURAL DEANERY OF HAURAKI.

Orewa—Rev. W. C. DUDLEY, B.A.

2. RURAL DEANERY OF WAIKATO.

Rural Dean—Rev. R. MAUNSELL, B.A. *Waikato Heads*.

ARCHDEACONRY OF THE WAIMATE.

Archdeacon—The Ven. HENRY WILLIAMS, *Paihia*.

The Waimate—Rev. R. BURROWS.

Kaikōke—Rev. R. DAVIS.

Kaitiaki—Rev. J. MATTHEWS.

ARCHDEACONRY OF TAURANGA.

Archdeacon—The Ven. ALFRED NESBIT BROWN, *Tauranga*.

Tauranga—Rev. C. P. DAVIES.

Rotorua—Rev. T. CHAPMAN.

ARCHDEACONRY OF WAIAPU.

Archdeacon—The Ven. WILLIAM WILLIAMS, *Turanga*.

Rangitukia—Rev. C. L. REAY, M.A. *The Wairoa*—Rev. J. HAMLIN.

Ahuriri—Rev. W. COLENSO.

ARCHDEACONRY OF KAPITI.

Archdeacon—(Not appointed.)

Rural Dean—Rev. OCTAVIUS HADFIELD.

Wellington—Rev. R. COLE, M.A. *Waikanae*—

Whanganui—Rev. R. TAYLOR, M.A. *Taranaki*—Rev. W. BOLLAND, B.C.L.

Nelson—Rev. H. GOVETT. Rev. H. BUTT.

St. John's College, New Zealand.

ST. PAUL'S RULE AND PRACTICE.

1 Thess. iv. 11. "That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."

2 Thess. iii. 8. "Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have **not power**, but to make ourselves an **ensample** unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

1 Thess. ii. 9. "Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

1 Cor. iv. 11, 12. "Even unto this present hour we labour, working with our own hands."

Acts xx. 34, 35. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to

remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Acts xviii. 3. "Because he was of the same craft, he abode with them and wrought: for by their occupation they were tentmakers."

The general condition upon which all students and scholars are received into St. John's College, is, that they shall employ a definite portion of their time in some useful occupation in aid of the purposes of the institution. The hours of study and of all other employments will be fixed by the Visitor and Tutors. No member of the body is at liberty to consider any portion of his time as his own, except such intervals of relaxation as are allowed by the rules of the College.

In reminding the members of St. John's College of the original condition upon which they were admitted, the Visitor feels it to be his duty to lay before them some of the reasons which now, more than ever, oblige him to require a strict and zealous fulfilment of this obligation.

The Foundation of St. John's College was designed—

1. As a place of religious and useful education for all classes of the community, and especially for candidates for Holy Orders.
2. As a temporary hostelry for young settlers on their first arrival in the country.
3. As a refuge for the sick, the aged, and the poor.

The expenses of those branches of the Institution which are now open already exceed the means available for their support; and a further extension will be necessary to complete the system. The state of the colony has made it necessary to receive a larger number of foundation scholars than was at first intended. The general desire of the Maori people for instruction will require enlargement of the Native Schools for children and adults. The rapid in-

crease of the half-caste population in places remote from all the means of instruction must be provided for by a separate school for their benefit. The care of the sick of both races, and the relief of the poor, will throw a large and increasing charge upon the funds of the College.

The only regular provision for the support of the Institution is an annual grant of 300*l.* for the maintenance of Students, from the Society for the Propagation of the Gospel. It is the intention of the Visitor and Tutor to devote the whole of their available income to the general purposes of the College; but as the sources from which the greater portion of their funds is derived are precarious, and as this supply must cease with their lives, it is the bounden duty of every one to bear always in mind, *that the only real endowment of St. John's College is the industry and self-denial of all its members.*

Even if industry were not in itself honourable, the purposes of the Institution would be enough to hallow every useful art and manual labour by which its resources might be augmented. No rule of life can be so suitable to the character of a Missionary College as that laid down by the great Apostle of the Gentiles, and recommended by his practice: "Let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth."

It will therefore be sufficient to state once for all, that any unwillingness in a theological student to follow the rule and practice of St. Paul, will be considered as a proof of his unfitness for the ministry; and that incorrigible idleness or vicious habits in any student or scholar will lead to his dismissal from the College.

The Visitor desires to impress upon the minds of all the Members of St. John's College, that *it is the motive which sanctifies the work*; and to urge them to carry into the most minute detail of their customary occupations the one living principle of faith, without which no work of man can

be good or acceptable in the sight of God; and to endeavour earnestly to discharge every duty of life, as part of a vast system, ordained by Christ himself, "from whom," St. Paul teaches us, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv. 16.)

Young men coming out to settle in this country will be allowed to reside in the College for a limited time, provided that they bring a personal and satisfactory recommendation to the Bishop. They will be required to conform strictly to the regulations.

The expense of tuition, commons, and attendance, does not exceed 30*l.* per annum.

There are four Scholarships in the gift of the Visitor, open to such Students as are unable, without assistance, to defray the expenses of their college residence; viz.—

The Whytehead Scholarship, endowed by a legacy of 681*l.* 3½ per cent. Reduced Bank Annuities, bequeathed by the late Rev. Thomas Whytehead, M.A., Fellow of St John's College, Cambridge, and Chaplain to the first Bishop of New Zealand.

The Meyrick Scholarship, endowed by Edward Meyrick, Esq., of Park-street, Windsor, with the sum of 300*l.*, already invested; and with a further sum of 300*l.*, the interest of which is retained by the founder during his life.

The Lady Margaret Scholarship, the election to which will take place in England, has been founded by the Fellows and other Members of St. John's College, Cambridge, with an endowment amounting to 700*l.*

The Marsh Scholarship, endowed with 500*l.*, and two allotments of land in the suburbs of Auckland, to be given, *cæteris paribus*, to the children of Missionaries and Candidates for Holy Orders.

The late Henry Appleyard, Esq. bequeathed by his will

500*l.* to be employed for the benefit of St. John's College, at the discretion of the Bishop of New Zealand.

The following Students have been ordained by the Bishop of New Zealand, and appointed to the offices subjoined to their names:—

RICHARD DAVIS, ordained on Trinity Sunday, June 11th, 1843, to be Deacon for the District of Kaikohe.

WILLIAM BOLLAND, ordained Deacon on Sunday, September 24th, 1843, and Priest on Sunday, September 21st, 1845, for the District of Taranaki.

HENRY FRANCIS BUTT, ordained on Sunday, September 24th, 1843, to be resident Deacon and Inspector of Schools in the District of Nelson.

THOMAS CHAPMAN, ordained on Sunday, September 22d, 1844, to be Deacon for the District of Rotorua.

JAMES HAMLIN, ordained on Sunday, September 22d, 1844, to be Deacon for the District of the Wairoa.

JOSEPH MATTHEWS, ordained on Sunday, September 22d, 1844, to be resident Deacon and Inspector of Schools under the Archdeacon of the Waimate.

CHRISTOPHER PEARSON DAVIES, ordained on Sunday, September 22d, 1844, to be resident Deacon and Inspector of Schools under the Archdeacon of Tauranga.

WILLIAM COLENZO, ordained on Sunday, September 22d, 1844, to be Deacon for the District of Ahuriri.

HENRY GOVETT, ordained on Trinity Sunday, May 18th, 1845, to be resident Deacon and Inspector of Schools in the District of Waikanae.

SAMUEL WILLIAMS, ordained on Sunday, September 20th, 1846, to be resident Deacon and Inspector of Native Schools at St. John's College.

New Zealand Itinerary.

I.—AUCKLAND TO WELLINGTON, COAST ROAD.

AUCKLAND to—	Miles.	Description of Journey.
Onehunga	6	Open cart road.
Cross Manukau Harbour to Orua	10	Dangerous.
Waikato River (Boat).....	30	Good beach.
Whangaroa River (Boat)	35	Open and hilly.
Aotea Harbour (Boat).....	18	Woody; open.
Kawhia Boat.....	5	Open.
Tapirimoko	25	Wood; beach; cliff.
Mokau (Boat)	25	Good beach at low water.
Waitera River (Boat).....	35	Cliffs; beach at low water.
New Plymouth	10	Open cart road.
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Mokotuna	20	Beach; stones; grass.
Otumatua	30	Open; grass; sand.
Waimate.....	18	Beach at low water; stones.
Patea River (Boat)	26	Beach; stones; sandhill.
Wai Totara.....	16	Tide beach; sandhills.
Whanganui River, M. S. (Boat) ...	18	Ditto; good beach.
Whangaihu River (Ford)	9	Sand; beach.
Turakina River (Ford)	3	Ditto.
Rangatiki River (Ford).....	17	Ditto.
Manawatu River (Ford)	13	Ditto.
Otaki River, Mission Station (Ford)	20	Ditto.
Waikanae, Mission Station	10	Ditto.
Porirua	24	Sand; wood.
WELLINGTON	14	Wood.

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II.—AUCKLAND TO WELLINGTON, INLAND ROUTE, BY TAUPO.

AUCKLAND to—	Miles.	Description of Journey.
Kaweranga, Mission Station	40	By sea.
Land at Te Rua Kowhawhe	50	River Thames. (Waiho.)
Matamata	21	Plain; swamp.
Te Toa, Patetere	26	Plain; rivers.
Rotorua Lake	27	20 m. wood; 7 m. open.
Cross Lake, to Te Ngae, Miss. Sta.	6	Boat.
Tarawera Lake	10	Hill; open; lake.
Rotomahana Lake and Hot Springs	10	8 m. lake; 2 m. plain.
North end of Taupo Lake	34	Hills; plain; deep streams.
South end of Taupo Lake. Te Rapa.	25	Lake; by land, 35 m.
Makokomiko, on Whanganui R....	42	Open; woody; deep fords.
Mouth of Whanganui, Miss. Sta. ..	150	River; rapids.
WELLINGTON	110	See No. I.

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III.—AUCKLAND TO WELLINGTON, BY EAST COAST.

AUCKLAND to—	
Kaweranga	40 By sea.
Opita—Sacred Creek	30 River Thames (Waiho.)
Katikati	25 Open.
Te Papa—Tauranga, Miss. Station	20 Boat, along Tauranga Bay:
Maketu	15 1 m. boat, 1 m. plain, 13 beach.
Otamarora	19 Deep rivers; beach.
Wakatane	14 Hills; beach; deep rivers.
Opotiki,* Mission Station	20 Beach.
Turanga—Poverty Bay, M. Stat. ..	90 Hills; beach; no villages.
Nuhaka	38 Hills; wood.
Wairoa River, Mission Station	20 Beach.
Waikare River	31 Beach; cliffs.
Arapaoanui	15 Steep hills.
Ahuriri, Mission Station	24 23 miles land, 1 mile water.

* OPOTIKI TO TURANGA, COAST ROAD.

OPOTIKI to—	Miles.		Miles
Tunupahore	16	Waipiro	20
Te Kaha	18	Uawa, Mission Station.....	21
Whangaparaoa	21	Pakarae	16
Te Kawakawa, Miss. Stat...	33	TURANGA.....	22
Rangitukia, Mission Station	20		<hr/> 187

AUCKLAND to—	Miles.	Description of Journey.
Patangata	21	Plain; deep river.
Rototara Lake	10	Open; downs.
Rua Taniwha Plain	22	Open; grass plain.
Manawatu River	22	Long wood; plains.
Te Rewarewa	70	Course of Manawatu River.
Mouth of Manawatu	9	Sandhills.
WELLINGTON	68	See No. 1.
		623

IV.—AUCKLAND TO WELLINGTON, BY WAIKATO AND WAIPA.

AUCKLAND to—		
Mangatawiri Creek, on Waikato ...	45	Open; wood.
Pepepe, Mission Station	35	Course of Waikato, rapid.
Puehunui	37	Course of Waipa, still.
Otawhao, Mission Station.....	10	Open; fern.
Rangitoto	25	
Tutakamoana	23	Open hill; plain.
Waihoua, on Taupo Lake	8	Open hills.
Pukawa	12	Lake.
Matahanea, on Whanganui River.	26	15 miles open, 11 miles wood.
Mouth of Whanganui River.....	150	Course of Whanganui, rapid.
WELLINGTON	110	See No. I.
		486

V.—AUCKLAND TO WELLINGTON, BY WAIRARAPA.

AUCKLAND to—		
St. John's College	5	
Papakura, native village	15	Plain; cart road.
Tuimata	10	Fern hills.
Tuakau	10	Fern hills and woods.
Tukupoto, M. S.	45	Up Waikato river.
Puehunui	37	Course of Waipa river.
Arowhenua	25	Open.
Tuatopaki	28	Open hills and plain.
Tutakamoana	12	Ditto.
Pakaunui	18	Ditto.
Pukawa, on Taupo Lake	10	Ditto.
Tauranga River, on Taupo Lake...	12	Lake.
Tangoio; Hawke's Bay ?	60	Hills; woods.
Ahuriri; Mission Station	17	Beach; harbour; beach.
Waimarama	19	Sand; ridge; sand.
Manawarakau	13	Ditto.

AUCKLAND to—	Miles.	Description of Journey.
Porangahau	30	Stones; sand; stones.
Pakuku	18	Fern hills; swamp; grass.
Mataikona	20	Stone; fern; sand.
Rangiwhakaoma	15	Sand.
Leave Beach		
Whareama	6	Steep bare hills and valleys.
Kaikokirikiri	30	Woods; hills; grass plain.
Hurinui o rangi	9	Short woods and plain.
Ahieruhe	4	Grass plain.
Huangarua River	8	Ditto.
Otaraea	9	Ditto.
Tauanui	7	Ditto.
Mouth of Lagoon	8	Ditto.
Parangahau	21	Stony beach.
Petoni	12	Ditto.
WELLINGTON	7	Road.
	541	

VI.—AUCKLAND TO WELLINGTON, BY TAUPO AND WAIKARE LAKES.

AUCKLAND to—	
Rotorua Lake	164 See No. II.
Ohinemutu	6 Lake.
Rotokakahi Lake	8 Grass hills and wood.
Ohaki; hot springs	25 Dry hills; plain.
Te Takapau	5 Dry plain. Waikato.
Taupo Lake, north end	11 Ditto.
	219

VII.—AUCKLAND TO KAITAIA, BY EAST COAST.

AUCKLAND to—	
Mahurangi	
Whangarei	
Ngunguru River	14 Open hills; beaches.
Whangaruru Harbour—Owae	35
Waikare River, Bay of Islands	22 16 miles water, 6 miles land.
Paithia, ¹ Mission Station	10 Course of Waikare River.
The Kerikeri, ² Mission Station	16 Cross the Bay of Islands.
Whangaroa, Mission Station	25 Open; hills.
Mangonui	16 4 miles water, 12 miles land.
Taipa River, [Oruru]	5 Open.
Kaitaia	17 Ditto.

¹ Paithia to the Waimate, 15 miles.

² The Kerikeri to the Waimate, 10 miles.

VIII.—AUCKLAND TO KAITAIA, BY KAIPARA AND WHANGAROA.

AUCKLAND to—	Miles.	Description of Journey.
Head of Waitemata River.....	14	Tideway.
Head of Kaipara River.....	15	Open; hills.
Mouth of Kaipara River	40	Tideway of Kaipara River.
Te Otahi, Wesleyan Miss. Station	80	Tideway of Wairoa River.
Mangungu, ¹ Wesl. Miss. Stat. [1]	70	River; wood.
Mangamuka	15	Tideway of Mangamuka River.
Kaitaia	25	14 m. wooded ridge, 11 m. plain.
	259	

IX.—AUCKLAND TO STEWART'S ISLAND.

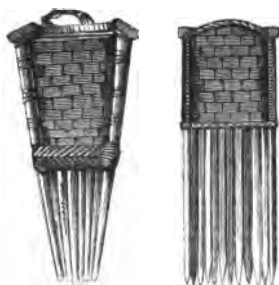
AUCKLAND to—	
Waikouaiti	842
Otakou	17 Steep hills.
Taiari, Whaling Station.....	30
Molyneux Harbour. Matau River	18
Tautuku, Whaling Station... ..	18
Awarua, The Bluff, Whaling St...	57 Flat; beach.
New River.....	6 Ditto.
Aparima, Jacob's River, Whal. St.	12 Beach.
Whakaputaputa	6 Ditto.
	1006

X.—AUCKLAND TO STEWART'S ISLAND.

AUCKLAND to—	
Awarua; the Bluff.....	982
Ruapuke	12 Foveaux Straits.
Stewart's Island, The Neck, Pater- son's River	8 By sea.
Half-Moon Bay.....	2
Horse-Shoe Bay	2
Port William.....	2
Murray River	4
Saddle Point.....	6
Raggedy Point	11
Codfish; Passage Island	3
	1032

The land distances in the above Itinerary were chiefly measured by Payne's Pedometer; but as that instrument is liable to errors on hilly and broken ground, the measurements cannot be entirely depended upon.

¹ Mangungu to the Waimate, 20 miles.



WOODEN COMBS, WORN BY CHIEFS.

NAMES, USES, AND PROPERTIES OF NEW ZEALAND TREES.

NAME.	USES.	Stiffness.	Strength.	Toughness.
Tawhero.	{ All purposes to which mahogany is applied	93	96	99
<i>Leiospermum racemosum</i> .	{			
Matai.	{ Cabinet work and musical instruments	73	67	61
<i>Podocarpus spicata</i> (1)	{			
Koako.	{ Furniture and fancy work, for which cedar is used	81	72	60
<i>Hartighsia spectabilis</i>	{			
Totara.	{ All works exposed to water, or under the ground, and for panel-work of houses	49	61	57
<i>Podocarpus Totarra</i> (2)...	{			
Rata.	{ All purposes to which oak and beech are applied	89	103	38
<i>Metrosideros robusta</i>	{			
Puriri.	{ Piles under water or ground; also ground-plates, sleepers, posts, &c. where durability is required. Same qualities as English oak	100	100	100
<i>Vitex littoralis</i> (3)	{			
N.B.— <i>Puriri</i> , being equal to the English oak in stiffness, strength, and toughness, has been made the standard of comparison.				
Akeake.	{ Very hard and heavy, fit for cabinet work .....	...	...	...
<i>Metrosideros buxifolia</i>	{			
Manuka.	{ Turning, carving, &c. ....	...	...	...
<i>Leptospermum scoparium</i> (4)	{			
Mangiao.	{ Agricultural implements, oars, and all the uses of ash	89	119	160
<i>Avicennia tomentosa</i> ? (Mangrove.)	{			
Kauri.	{ Scantling, plank, ship spars, &c. }	90	99	102
<i>Dammara australis</i>	{			

NAME.	USES.	Stiffness.	Strength.	Toughness.
Tanekaha.	{ Spars of small vessels; outside work	98	103	134
<i>Phyllocladus trichomanoides</i> (5)				
Miro.	{ Uses similar to Tanekaha.....	...	...	...
<i>Podocarpus ferruginea</i> (6)				
Mapau.	{ Chair making and carpenters' tools	78	92	103
<i>Pittosporum tenuifolium</i>				
Rewarewa.	{ Axe - handles, wheel - spokes, small cabinet work.....	54	60	85
<i>Knightia excelsa</i> (7).....				
Pohutukawa.	{ Timbers of ships, and all work in which curved timber is required.	126	109	94
<i>Metrosideros tomentosa</i> (8)				
Wharangipiro.	{ Cabinet work, in which satin-wood is used .....	...	...	...
<i>Metrosideros florida</i>				
Rimu.	{ All building purposes	90	81	95
<i>Dacrydium cupressinum</i> (9)				
Maire.	{ Two varieties, white and dark; white, good for sheaves, cogs, &c.; the dark for cabinet work	...	...	...
<i>Eugenia Maire</i>				
Kowhai.	{ Cabinet work, instead of rose-wood .....	...	...	...
<i>Edwardsia microphylla</i> ...				
Kohekohe.	{ All uses to which cedar is applied .....	...	...	...
<i>Laurus Tarairi</i> (10)				
Rohutu.	{ Chair and cabinet making.....	...	...	...
Kahikatea.				
<i>Dacrydium excelsum</i> (11).....	{ Inside building work; packing cases	54	68	85

DYE-WOODS.

Tanekaha.	{ Yields a black or brown dye from the wood and bark.			
<i>Phyllocladus trichomanoides</i>				
Hinau.	{ Yields a black dye from wood and bark.			
<i>Eleocarpus Hinau</i> (12)				
Tupakihi.	{ Ditto	ditto.		
<i>Coriaria sarmentosa</i> (13)				
Tuhuhi.	{ A blue black dye from wood and bark.			
<i>Gualtheria antipoda</i>				
Mako.	{ Ditto	ditto.		
<i>Friesia racemosa</i>				
Whakou.	{ A blue dye from wood and bark.			
<i>Entelea arborescens</i>				

T R E E S

Alluded to in the foregoing pages.

Karaka	{ See ante, page 94.			
<i>Corynocarpus laevigata</i> (14) ...				
Tawa.	{ See ante, page 52.			
<i>Laurus Tawa</i> (15)				

NEW ZEALAND FLAX.

SPECIES ARRANGED IN ORDER OF FINENESS.

I.—FLAX scraped with the nail only (Tihore).

1. Paritanewha, found chiefly at Maungatautari.
2. Ratawa " Hauraki.
3. Kohunga " Maungatautari.
4. Rerehape " Ditto.
5. Oue " Ditto.

II.—FLAX scraped with the shell (Haro).

1. Raumoa, found chiefly at Taranaki.
2. Ate " Hauraki.
3. Common swamp flax, found in all parts.

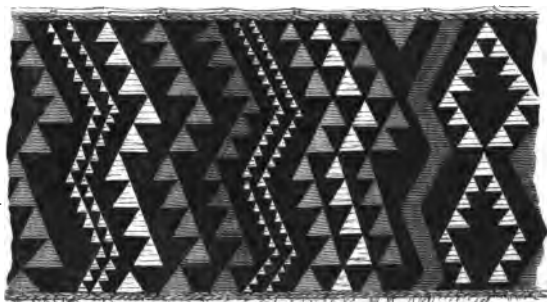
III.—Coarser kinds, used only for rough garments and floor-mats.

1. Aonga, variegated flax.
2. Whararipi.

I. All the varieties of flax of the first class must be planted. They require rich, moist, and flat land, but not swampy, and should be planted in rows, six feet apart, with spaces of six feet between the plants. The ground must be kept clear of weeds. The best season for planting is April or May. The plants will be fit to cut in two years, and will yield a crop every year afterwards. The flax requires only to be rent with the hand and nails, without scraping, and is prepared with the greatest ease.

II. The more common species of flax requires to be scraped with a shell, then steeped in water for four days, afterwards taken out and beaten to clear it of the refuse, and then dried again and scraped a second time.

III. The third class is of no value for European manufacture.



EMBROIDERED BORDER TO FLAX GARMENT.

NOTES.

(1) *Podocarpus spicata*.—This Pine resembles the English Yew in the form of its leaf; the fruit is a black berry, about the size of a wild cherry, sweet, and rather slimy in its taste.

(2) *Podocarpus Totarra*.—This Pine is regarded with great esteem by the natives; whilst growing, and when it has acquired sufficient magnitude, it is felled to construct canoes, its lightness, toughness, and durability, giving it a higher value than even Kauri itself. The Totarra is a red Pine, of stately erect growth, from 20 to 60 feet in height to the branches, and hence furnishing excellent spars. The value placed by the natives on this Pine, the trunk of which varies in circumference from 6 to 18 feet, is sometimes the occasion of quarrels, if cut down by any excepting the party by whom it is claimed; for which reason a small mark is placed on the tree, in order that it may be known to whom it belongs: it is then suffered to remain until it has acquired a sufficient bulk for use, so that it is not unusual for a Totarra to descend from the father to the son.

(3) *Vitex littoralis* (Puriri).—This tree, from its hardness and durability, has been denominated the New Zealand Oak. The wood is of a dark brown colour, close in the grain, and takes a good polish: it splits freely, and works well, and does not injure from exposure to damp, twenty years' experience having proved that in that time it will not rot, though in a wet soil under the ground. For ship building, it is (like the Teak, which belongs to the same Order,) a most valuable wood; for the injury which it has received from being perforated in various places by a large grub, peculiar to the tree, does not essentially diminish its worth for the timbers of ships, or for the knees of boats. It grows from 15 to 30 feet without a branch, and varies from 12 to 30 feet in circumference.

(4) *Leptospermum scoparium*.—A stunted tree, flourishing in barren clayey soils, and producing a very hard red wood, sometimes used by the natives for the corner-posts of their larger fences. The perfume which the blossoms exhale is very fragrant. The leaves of this shrub are a very common substitute for tea. It produces also a saccharine substance, like manna, called Pia and Tohika, which is eaten.

(5) *Phyllocladus trichomanoides*.—A tree of straight tapering growth, occasionally obtaining the height of 60 feet, seldom however exceeding a diameter of three feet. The wood is a shade darker than the Dammar, or Kauri: it has a closer grain, smells strongly of turpentine, and, being less affected with wet than any other pine, is regarded as an exceedingly valuable wood. It is used for all kinds of outside work, such as posts and floors for verandas, and is much sought after for the decks of vessels. Its bark is used by the natives for dyeing a red colour, which is prepared by them in the following way:—"The bark," says Mr. Bennett, "is pounded and then placed in a vessel of cold water, into which hot stones are placed until the water boils, this being the native mode of heating water, since, having no knowledge of pottery, they have no vessels which can be placed on the fire. After the bark has been boiled for some hours,

the decoction becomes of a dark red colour, it is then left to cool, when it is strained, and ready for use."

(6) *Podocarpus ferruginea*.—A tree, growing from forty to sixty feet high, but never arriving at a larger circumference than twelve feet. It produces a brittle, close-grained, durable wood, of a red colour; planes up smoothly, and appears capable of receiving a high polish. It is, however, too brittle for the cabinet-maker, or it would not be a bad substitute for mahogany. The fruit is about the size of a small plum, rather flattened, in colour not unlike the yew-berry: the flavour is rather bitter, but very aromatic, resembling that of the nutmeg. It is the favourite food of the kereru, or wood-pigeon.

(7) *Knightia excelsa*. (Rewarewa).—The wood of this tree is beautifully variegated, being mottled with red, upon a ground of light brown; it is, therefore, well adapted for making articles of elegant furniture. Nevertheless, as it splits with freedom, it is far more frequently employed for paling-fence; but shingles for roofing, made of it, have been found to warp readily with the sun.

(8) *Metrosideros tomentosa*.—An ordinary-sized tree, inhabiting usually the immediate sea shore, where it is readily distinguished among other plants by the brilliancy and abundance of its crimson flowers, with which are often mingled those of the *Loranthus tetrapetalus*, a parasitical plant, which attaches itself to the tree. The wood of this tree is exceedingly hard, close-grained, and heavy, and is equally valuable for ship-building, and in the manufacture of implements of husbandry. It usually enlivens the shores of the northern island with its blossoms in December. See *ante*, page 49.

(9) *Dacrydium cupressinum*.—A noble tree, and by far the most beautiful of the New Zealand pines. It comes to its greatest perfection in shaded woods, and in moist, rich soils. Its topmost branches are about eighty feet from the ground, and the diameter of its trunk seldom exceeds four feet. Its foliage is remarkably graceful and beautiful, especially in its youthful days. Captain Vancouver, who met with it in abundance in the forests at Dusky Bay, cut down several of the trees to refit his vessel, and found the timber solid and close-grained, and very much resembling the Bermuda cedar. From the younger branches, which give out a bitter resinous juice, Captain Cook, on his second visit to these islands, prepared a kind of spruce beer, which he found excellent in the scorbutic disorders with which some of his seamen were affected. Its fruit is much prized by the natives; and the smallness of its size is compensated by its abundance. It also produces a resin, very bitter, but eatable.

(10) *Laurus Tarairi*.—The large leaves of this beautiful tree are extremely bitter, and may be used in the same way as Peruvian bark.

(11) *Dacrydium excelsum*.—A white pine, of tall, stately growth, exhibiting, oftentimes, a clear stem of 80 feet, and, with its branched head, attaining the height of 120 and 130 feet; the diameter of such trees exceeding five feet. Excepting for common canoes, in the construction of which it is employed by the natives, on account of the great length of its trunk, its wood is seldom used, being of so soft and spongy a nature as

to rot in a few months, if exposed to the weather. The fruit of this pine is similar to that of the Rimu (*Dacrydium cupressinum*): its wood and resin also have the same qualities as the former. Captain Cook brewed beer from it for his men during his stay in New Zealand.

(12) *Eleocarpus Hinau*.—The wood of the Hinau is remarkable for its whiteness, but it is almost valueless, on account of the way in which it splits, when exposed either to wet or warmth. Its chief use is, that it makes an excellent dye, either a light brown or puce colour, or a dark black, not removable by washing. The natives use the outer skin of the bark for the purpose of dyeing the black threads of their garments. It produces a berry with a hard stone, which, though commonly eaten by the natives, has a very harsh taste.

(13) *Coriaria sarmentosa*.—The fruit of this shrub is produced in clusters, not unlike a bunch of grapes, of a purple colour, and of an agreeable flavour. The expressed juice of the fruit is very palatable, and is drunk by the natives, or used with their fern-root, which, when baked, is soaked in it. The Missionaries also make a wine (Tutu) from the fruit, which, in flavour, has a great resemblance to that usually prepared in England from the berries of the elder. As the natives are well aware that a very poisonous property resides in the seeds, they are careful to strain them from the juice, for if they are eaten in any quantity, violent convulsions and delirium have been brought on, and sometimes even death has been known to ensue. The wine, when boiled with Rimu, a sea-weed, forms a jelly which is very palatable. It contains so much colouring matter that it may be used as a dye.

(14) *Corynocarpus laevigata*.—This beautiful laurel produces a fruit about twice the size of a large acorn: it is of an orange colour, having somewhat the flavour of the apricot, but by far too strong to be agreeable: the kernel is as large as an acorn, but until it has been cooked and steeped in a running stream for a fortnight, it is very poisonous; but after it has undergone this process, it is much prized as an article of food by the natives.

(15) *Laurus Tawa*.—The fruit of this tree has somewhat the appearance of a wine-sour plum: it is very sweet, with a slight flavour of turpentine: the kernel when cooked is also eaten: the bark when infused furnishes the traveller with a wholesome as well as a grateful beverage, which does not require the addition of sugar.



HEAD OF HUIA, FOR THE E. R.

*Letter from the Bishop of New Zealand to the Subscribers
to the Fund collected in aid of the Diocese of New
Zealand.*

“ St. John's College, Bishop's Auckland,
6th October, 1846.

“ MY CHRISTIAN FRIENDS,

“ You will not, I hope, have thought me ungrateful for your zeal in behalf of the Church in New Zealand, because I have delayed so long to express my sense of your kindness. The duty laid upon me by the liberality of my numerous friends, of founding and organizing various useful Institutions, added to the necessity, which has hitherto recurred every year, of visiting the distant parts of my diocese, has left me little time to revise the account of the large debt of gratitude which I owe to those dear friends in England, who have contributed to place us in the position which we now occupy. The prospect of a year of residence in my own district encourages me to hope, that I shall be able to give a more detailed account of the mode in which your contributions have been applied : at present it may be sufficient to assure you, that, under the blessing of Divine Providence, we have hitherto prospered beyond our utmost expectations ; and that nothing more effectually awakens in us the feeling of gratitude to our friends and contributors at home, than the hopeful state of the Institutions which their benevolence has enabled us to found. We have now more than 130 persons in connexion with the College, contained in the Theological College, in the English Boys' School, in the Native Adult School, and in the Native Boys' School. The Hospital is on the point of being completed, and the new

buildings for the Native Department commenced forthwith. Before the end of the summer we hope to be concentrated on the site of the College. At present the Native Department is in temporary buildings, distant about a mile from the College. The College Estate is being brought rapidly into cultivation by the labour of all the students and scholars, according to their powers and ages; and every increase, thus procured, in the means of maintenance, will lead to an extension of the numbers admitted into the various institutions. The subscribers, therefore, to our fund may have the satisfaction of knowing that, if it should please God to continue to prosper our work, every subscription which we receive will be likely to produce a still greater amount of benefit, by developing more and more the internal resources of the institution itself.

“To my warmest thanks for your timely liberality, I may be allowed to add the expression of such sentiments of personal affection as the names of most of the subscribers must excite in my mind, from recollection of the time when ‘we took sweet counsel together, and walked in the house of God as friends.’ In offering to all, such a blessing as I am privileged to bestow, may I beg of you that further aid which is needed to make that blessing more effectual, that, as you have given me of your alms, so you will not withhold from me the benefit of your prayers; and may He, in whose name all offerings are made, so bless you, that your prayers and your alms may go up together as a memorial before God.

“Believe me to be, my Christian Friends,

“Your truly grateful and affectionate Friend,

“G. A. NEW ZEALAND.”

No. 2.

The Bishop writes thus, under date October 13th, 1846:—

“We have now passed through a winter of hard work, and are beginning to be much more settled; our distant work in importing materials being nearly at an end, and the prospect before us being now the more pleasant employment of bringing our own domain into a productive state, and thereby extending the number of our scholars. At present, by the doubling of all prices by the war, I find that I am living beyond my income, even with the present establishment, which is not near enough to make an impression upon the people. We must have seven Schools of 100 each, which will give about one soul for every acre of the College Estate. The whole College plan is this:—

	The Bishop.
	1 or more Chaplains.
	7 Deacons.
7 Deacons.	{ 1 Native Adult School.
	{ 1 Native Boys' School.
	{ 1 Primary English School.
	{ 1 Lower Collegiate School.
	{ 1 Hospital.
	1 Bursar.

“The Deacons to have Sunday duties in Chapels in the surrounding district, which will soon be *οικουμένη κατὰ κόσμους* sufficiently to keep them all in full employment. All this I believe may be done by prudence and industry; and about half of the scheme is already in operation. Knowing the exigencies of the Church in other places, we shall take care to be as little exactious as possible in our demands upon England, being more willing to dig than to beg; still I must say, that a sturdy spirit of independence, which we encourage in moderation, does not prevent us from accepting, most thankfully and shamelessly, the offerings of our friends.”



